

DO THE BATHS HAVE A FUTURE? THE BRUNER REPORT REVISITED

MOTHERHOOD
LESBIAN MOMS AS JUST PLAIN FOLKS?

Body Politic

A MAGAZINE FOR GAY LIBERATION

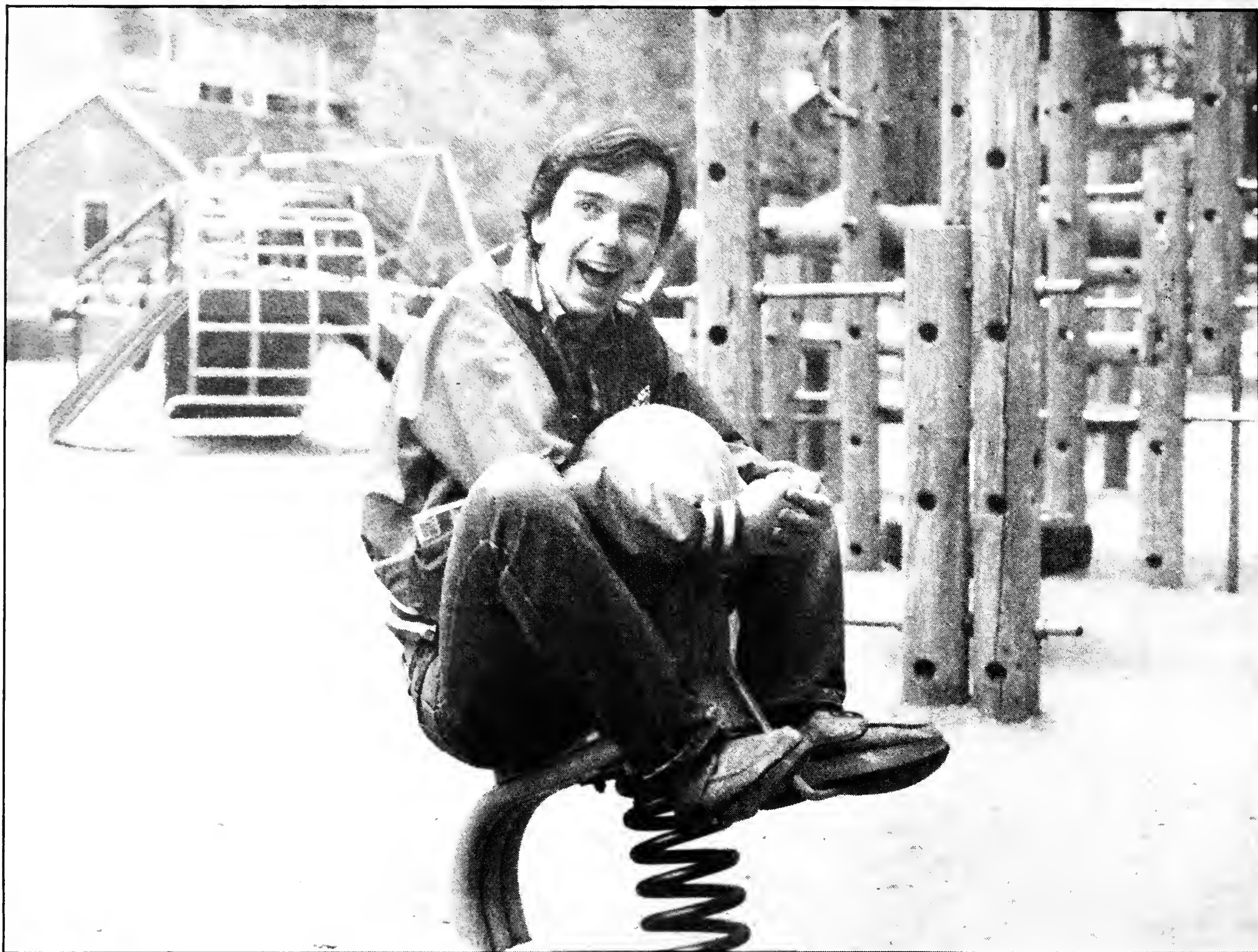
You're in Love. You know - because it hurts.



ROMANCE

GERALD HANNON, ROBIN
HARDY, JOY PARKS,
RICHARD SUMMERBELL,
GERRY OXFORD, GARY
OSTROM AND PETER
MILLARD ON PAIN,
PARANOIA, PASSION,
PULP FICTION
AND THE HISTORY
OF FALLING IN
LOVE WITH
LOVE





Child pornographer?

Well, not quite yet. But if the Toronto morality squad have their way, Kevin Orr will be convicted of an obscenity charge on his twenty-first birthday.

Kevin works at Glad Day Books, Toronto's gay bookstore, and he was charged when police raided the premises April 21. The charge? "Possession of obscene material for the purpose of sale." It means that police took offence to two sexually explicit magazines — magazines that were also available at 49 milk and tobacco stores in and around Toronto. No charges were laid against the other stores. Although it's normal police procedure, Glad Day didn't even receive prior warning that the magazines were considered "marginal." In fact, it took a sergeant and a staff sergeant fifteen minutes of undercover browsing just to find something to charge Kevin with.

Kevin Orr first got involved in the gay movement in Ottawa when he was eighteen. Right now, his activities include writing news for *The Body Politic* and participating in a couple of the Toronto Gay Community Council's committees.

For the past eleven years, Glad Day Books has been one of Toronto's most visible and accessible gay institutions. It has served as a cultural, social and political community outlet, and its mail-order service gives lesbians and gay men across Canada and elsewhere access to literature that is unavailable in their own areas. And Glad Day Books has never before been charged in all those eleven years.

"I like working in a gay bookstore," Kevin says. "As well as working with books, there's that whole other role you play as a general information resource in the gay community."

Having to respond to police attacks on our community takes a lot of good people away from other more productive work. The attacks can make people question the value of what they're doing. It can make them nervous, impatient and scared.

And, yes, it costs money. Lots of money. Just to defend this one charge laid against one employee of a single gay bookstore will cost between five and ten *thousand* dollars.

Although that seems like a staggering amount, we can't afford not to win. If our

community doesn't win, we'll just open ourselves up to more charges, more prosecution.

On January 28, Kevin will be sitting in the accused's chair in a provincial courtroom. It won't be much of a way to spend his twenty-first birthday.

Unless, of course, he wins. And with your help, he can.

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Body Politic

A MAGAZINE FOR GAY LIBERATION

"The liberation of homosexuals
can only be the work of
homosexuals themselves."
— Kurt Hiller, 1921 —

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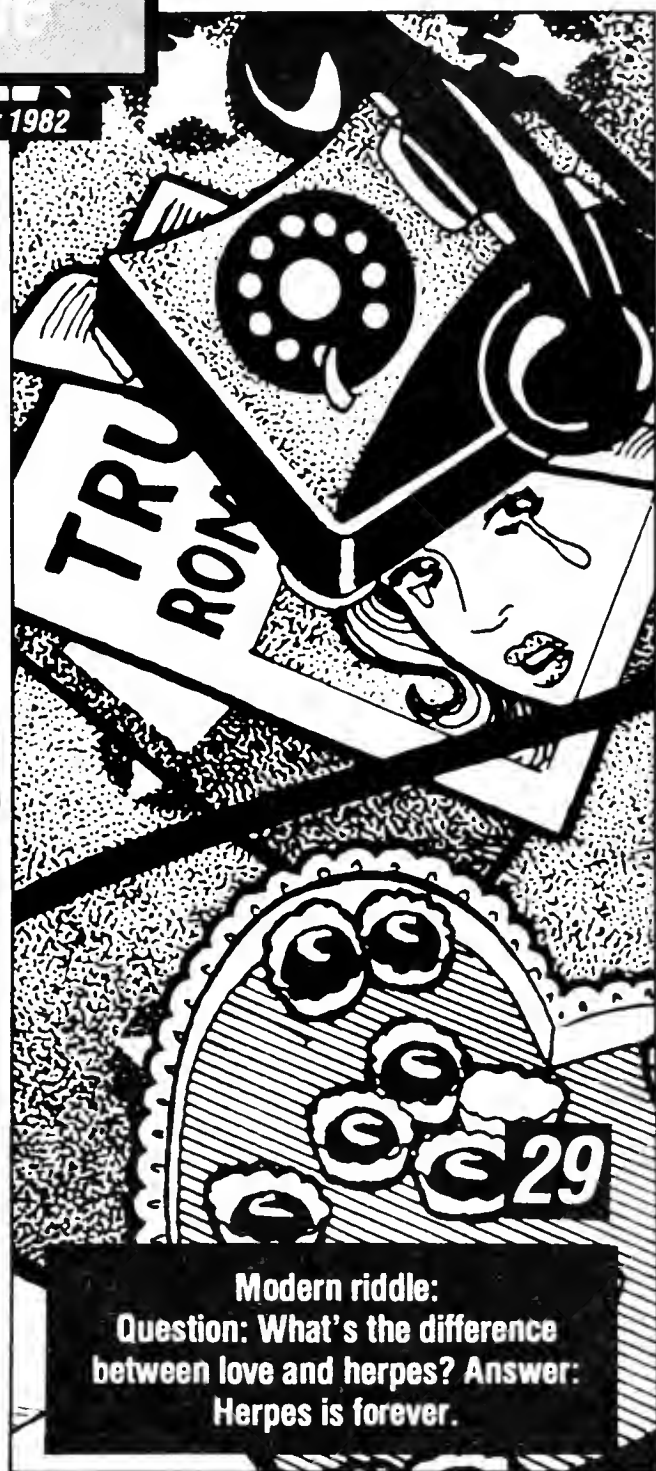
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Number 87 • October 1982



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This Issue



Modern riddle:
Question: What's the difference
between love and herpes? Answer:
Herpes is forever.

The Romantic Quest 29

Is it really love? Or is it just the moon, the stars and a passion for passion? Gerald Hannon tackles "Falling in love with love," while Robin Hardy traces the history of Romance back to (surprise, surprise!) the Albigenian history. Peter Millard finds romance gone sour in Brideshead Revisited, and Richard Summerbell gets sodomized by the latest Gordon Merrick butt boiler. Joy Parks checks out a (gasp) lesbian gothic novel, and Gerry Oxford reviews a new book that asks whether romance can cure the "timeless horrors of alcoholism."

Our political coming of age 9

The November 1980 Toronto city elections. The bath raids. The Bruner Report. Has any of it made any difference to gay life in this city? An in-depth look at the fall-out from the last two years: will the baths stay open? Is gay sex there really legal? How might the upcoming city elections affect the gay community? Some of the answers, starting on page 9.

A motherhood issue 39

"I wonder if lesbian mothers are the giraffes of the lesbian/gay communities," writes Barbara Halpern Martineau, opening a review of a new book on lesbian mothers, Rocking the Cradle. "The mascots of the movement," their lives are documented in a book which challenges the normality of the nuclear family, but fails to analyze the "distrust and intolerance of children."

Page boy scandal dies 17

Mostly because the key witness in the Washington sex scandal has admitted he fibbed about the whole thing. Plus an analysis of how the scandal-mongering British press hounded the Queen's personal bodyguard out of his job.

Dancin' 15

What has 4,000 feet and dances up to \$10,000 into the Toronto gay community's coffers? The 2,000 people who make Gay Community Dance Committee dances a foot-stomping success. A special report.

What's your RQ? . . . 51

Your Romance Quotient, that is. Guaranteed to tell you whether you and your next date are likely to moon into each other's eyes — or eye each other's moons.

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The cover: Illustration from the "Little Boy Blues" series of postcards by Rockshots, 51 West 21st Street, New York, NY 10010 USA
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Design by Rick Bébout

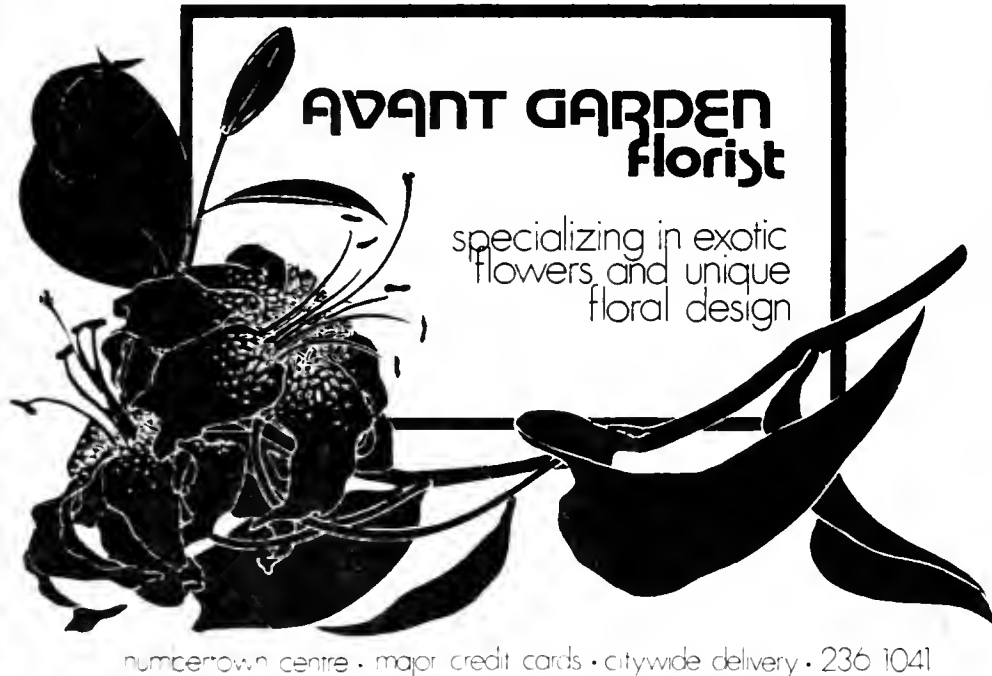
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Letters

Pink-tinted optimism

It was good to see articles and letters about gay youth in the last July/August issue of *TBP*. As a young gay man that is the kind of thing I like to see. I really liked the letters from Robert. However, I'm a little concerned about the picture of gay youth being painted. It is a very real view of how youth can be, but you should remember good things happen too!

I don't like to see how dejected Robert is, how confused and lonely he is. Life isn't always bad. We seem to concentrate on the sad things in life. I've been told that anger is the flame that keeps the gay community strong. I must be a pink-tinted idealist because I can't always see that. Like Robert I am seventeen years old. I go to a large high school in Saskatoon, Saskatchewan. I imagine it is much like any other high school in Canada.

I decided to come out when I was at a concert. The performer was Tom Wilson and his song "First it's a Dream," hit me right where I live. From that point on there was no stopping me. I called up the only man I knew to whom I would be able to come out. I had worked with his lover for the last year and I occasionally saw him around. I didn't really know him; but something about him made him that Someone I could come out to.

Calling him and setting up a meeting was one of the hardest things I'd ever done. But it was easier than not calling. I spent a whole day with him (and the night as well). In retrospect, the dreamer in me has painted that night as one of the best I've ever had. Through him I met other people and, as someone said, I went through a "metamorphosis" of my own.

I joined the Gay/Lesbian Community Centre of Saskatoon. Soon I went to the only gay night club in town. At this point I was like a little boy with a big secret he wants to tell to the whole world. The first person I told was a young woman. She held me and hugged me and told me how happy she was for me. This gave me courage. I told the boy I had a crush on. It was good for me to have a disappointment at this time, or so I tell myself. I kept on telling people. Aside from the above mentioned person, all response was positive.

I got braver and started bringing gay literature to school. I let others see what I was reading and I started dressing even more "fashionable" than I had before. I was hot! Nobody shot me down. There were some snide remarks in the hall, but so what, it wasn't my problem. All through this I developed friendships with gay people. I also kept my straight school friends. They accepted me just as much as they had before I came out.

I'm a dramatic person and I longed for some drama. At this time for about a week I wore T-shirts, with little ditties like "Young, Gay and Proud" written on them. Again, I got some negative response, but my friends were still my friends. People still talked to me and felt OK about knowing me.

I decided to change my style a little. So I wrote a poem about homosexuality and submitted it to the school newspaper. They felt they couldn't print it. It was "too delicate a subject matter" for

a high school newspaper. I did a lot of asking and listening but I never got the poem printed. I got something else though. I made the administration stand up and notice this young faggot. As before, all through this I retained my friends and I even made some new ones.

At the end of the school year, in keeping with my tradition of liking boys, I decided to take a boy with me to the graduation dance. Tom and I arrived about twenty minutes after the dance started. We made a dapper pair.

At first we didn't feel comfortable. People we didn't know were coming up to ask things, silly things and not listening to my reply. Finally the group of friends we'd planned to sit with arrived: five healthy, happy, heterosexual couples. We fit right in because that is the kind of friends I have. Tom and I were jittery so at first both of us danced with young ladies. Then they played our song. We can both dance fairly well, so we put on a good show.

The only comment I remember hearing was "right on man, get down," this from a grinning girl. There was a small scene, but a little fruit punch thrown between friends never hurt anyone. The highlight of the evening was a polka. Tom and I had a little trouble deciding who would lead; but after that it was a good dance. There were a few catcalls as we left, but no real trouble.

Now! Why am I telling all of this to you? I'm not here to tell you how great I am. I'm just saying that life can be good. I still have good friends at school. And I still have a pink-tinted view of the world. Some people are very quiet when I go by. Some make rude comments. This isn't my problem. If someone wants to waste his life trying to make my life unpleasant well that's his problem — and I wish him luck!!

Currently I am serving on the board of directors of the Gay/Lesbian Community Centre of Saskatoon. A little while ago we lost our space. We still haven't found a new one. But we are in the process of paying off debts and getting back on our feet. We're still here, alive and kicking!

John Harelkin
Saskatoon

Faithful and giving

After reading "Letters from high school" (June), I would like to respond and make some comments on the letters.

Robert sounds like a very down-to-earth person and wise in the way of gay people, even at such a tender age. I wish I had someone like him to share my life with. It is a sad state of affairs the way society treats gay teenagers. If I loved a teenager I wouldn't let society stop me from living with him provided he was faithful and loved me just as much. I am 42 and have seen a lot of gay life in my years as well and I don't like what I see — the phony games, the bitterness, the hurting.

I was 41 when I met and fell in love with a 31-year-old gay alcoholic and drug user. God how I loved him! And how he used me, and what a fool I was to allow myself to be used by him! I went through hell for him, dragging him

"To equate monogamy and oppression is ignorant and irrational, even if the two are sometimes related. That would be like equating promiscuity with a personality disorder."

back from skid row several times. And even after all this I haven't lost, completely, the love I have for him.

There is a bond of friendship that all of this hasn't destroyed. He lives in the same house, shares the same bed but is not interested in sharing sex with me. How long will I let this thing called "love" destroy me?

There is another side to gays over 25 having relationships with teenagers. Like all gays they are interested only in youth and good looks. I've yet to see a teenager who would honestly and sincerely love, be faithful to and spend his life with an older lover. It just doesn't happen in the gay world. They all want to be screwing someone new and looking for new ones to conquer. Well I don't believe in that kind of life. I believe in being faithful and loving one, and only one person for life. What is life for if you have to live alone?

"Small Town Gay"
near Calgary

Age and infancy

Although Jane Rule's article "Sexual Infancy" (July/August) was basically good, I found the following blanket statement personally insulting: "The complaint of younger women in bars is that so few older women go to them."

My personal tastes say otherwise, and I'm sure I'm not the only one. I'm 19, and have been out for some time. Age is not a main, or even large factor for me. What I look for is similarity in personality, maturity and experience. The fewer differences, in most characteristics, the better the communication. I feel that looking for an age difference is looking for a power trip, or "lack of power" trip.

Rule makes the argument that we all want mothering. Perhaps we all do, in one form or another, but it doesn't give her license to say that "the older woman, therefore, is attractive." Where does she get statistics to say women prefer someone older? Even if Rule speaks from lots of experience, we know there are no absolutes. There is no way one can totally verify her statements.

Eve Davidson
Toronto

Bravo for Jane Rule's "Sexual Infancy"! It echoed conversations I've had with friends about the difficulty of reconciling a desire for a "permanent" relationship and enjoyment of recreational sex. As Rule noted, it is sometimes impossible for some men to mix the two.

I believe articles like this will ultimately lead gay men and lesbians to be less restrictive in their ideas of love/sex/friendship as being mutually exclusive entities. Keep up the good work!

Don Teel
Winnipeg

It is difficult to see what has caused Jane Rule to launch her recent ideological attack on gay men, "Sexual Infancy."

Penis envy is a pernicious doctrine. Its fault lies in the fact that it is an account of the lives of women constructed from the standpoint of men. Ms Rule does not believe in penis envy, presumably, as an

account of women's motivations. But her account of gay male sexuality as "infantile" is constructed entirely from the standpoint of women, and is therefore a systematically misleading account of the motivations and meanings of gay men's lives. Like the theory of penis envy, her account is both pernicious and wrong.

George Smith
Toronto

Positive monogamy

The letters of Alexander Duncan and R Woodman in the September issue, speaking in defence of monogamistic integrity, were remarkably lucid and direct. I'm sure they spoke for many gays on an issue which *The Body Politic* has become adept at ignoring: Positive Monogamy.

Perhaps this is a radical concept too difficult for *TBP* to assimilate; certainly that's the impression one gets from all the "heavy" articles advocating a polygamous, free-for-all lifestyle and criticizing the slightest suggestion that monogamy might be of value to people who aren't straight or conventional.

And I have to wonder why that is. Why does *TBP* have an obvious bias in favour of the "free-love" concept at the expense of supporting a monogamous alternative? Is "free love" truly more enlightening or "consciousness-raising"? Is it really more radical and progressive, more conducive to growth?

Whenever discussions of this arise, it's quite predictable that those calling themselves "politically correct" will automatically attack (in knee-jerk fashion) the monogamous model, or at least dismiss it as a supposedly heterosexual reality, claiming that it cannot legitimately be part of the gay consciousness and lifestyle.

This strikes me as ridiculous and restrictive, insidiously fascistic.

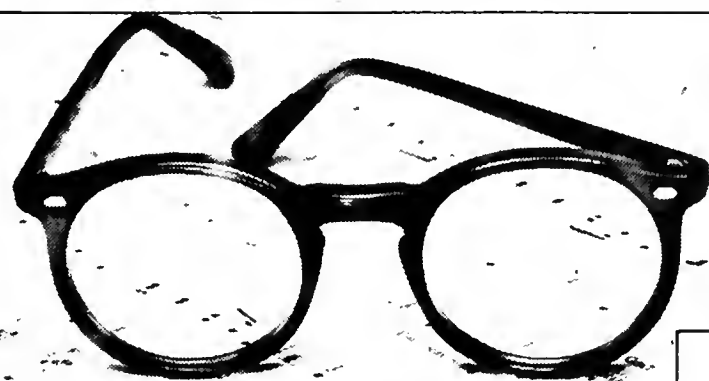
There is nothing wrong with the idea of people being monogamously committed to one another exclusively. The real problem is and has always been one of power — who has it, how it is used and how it got that way in the first place. To equate monogamy and oppression is ignorant and irrational, even if the two are sometimes related. That would be like equating promiscuity with a personality disorder.

In a heterosexually dominated world, it is not heterosexuality itself which is the oppressor. Would anyone seriously suggest that subverting the structure of oppressive power requires the elimination of heterosexuality? Intelligent, sensitive persons would be offended by the very idea.

Instead, it might be useful to us if we took valuable concepts and ideas (such as monogamy) from heterosexuality and homosexualized or assimilated them into our own culture and lifestyles. (Is it even correct to link monogamy to heterosexuality in the first place? Is it not simply a particular kind of human relationship which anyone can explore regardless of his/her sexual identity? Is it exclusively heterosexual in origin?)

Why don't we just speak of *human* sexuality when we are examining gay and

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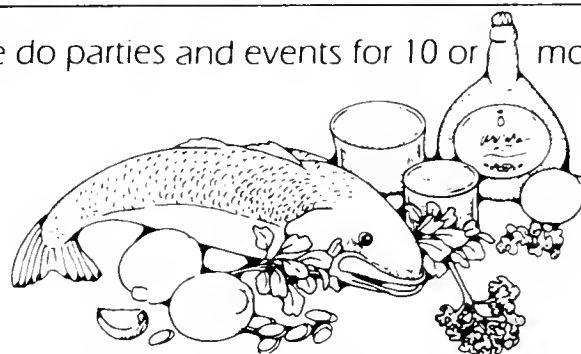
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"Whatever the practical reasons might be for pleading guilty, it would still feel like a capitulation to the bullies. To go back to the old silence is unthinkable."

straight sexualities, and realize that any model of coupling (monogamous or polygamous) is primarily a human model, certain to have both advantages and disadvantages, strengths and weaknesses. I personally don't understand *TBP*'s adolescent fixation with polygamy and the neurotic concern with what is "politically correct." Some writers, in giving us (unintentionally, I hope) a lot of rhetoric and theoretical rationalization have produced a fair number of specious articles. *TBP* should be wary of this: stimulating thought and expanding awareness are not synonymous with over-intellectualization or with alienating the very people *TBP* exists for.

Radical ideas are not superior simply because they are radical or controversial; if they are to be worthy of attention they must be sound and substantial. And, ultimately, they should be offered merely as alternatives, not self-righteously touted as the only correct solutions. They are useful as directions, but it is up to the individual to choose which way he/she will venture. And it is up to *TBP* to accommodate us all on our respective journeys.

Andrew Currie
Ottawa

Commonsense survival

This is a plea for more responsible behaviour from gay men. How many of us, when we have sex with a stranger, don't bother to give a name — not because we're still in the closet, but because we probably won't see the guy again (or don't want to see him again, so why bother). As the VD epidemic is worse than ever, surely this is just not good enough!

Please, guys, unless you're a really serious closet case, always give the other guy your full name and address or number, just in case you or he has to get in touch.

Commonsense survival, right?

Jim Quixley
Toronto

Tenacity

You ask for comments on your decision to keep fighting the repeated attempts of McMurtry to get a conviction. Would it help if I told you that just reading of the possibility of pleading guilty suddenly made me feel chill. I can understand the temptation to do so, but giving up now would add up to a defeat that goes far beyond our particular struggle because it would mean the abandonment of a principle of free expression generally. It is even more than that. Whatever that practical reasons might be for pleading guilty, it would still feel like a capitulation to the bullies, and a giving up of something very precious, a going back. To return to the old silence, even partial, is unthinkable.

There is also the political consideration. Even if McMurtry manages to find a judge who will bring in the required verdict, I do not think he will look very good. But if he loses once again (and don't forget that the legal system now has face to save and will be psychologically with you), then he will look very

bad indeed. It would be wonderful if your tenacity could be responsible for helping to keep such a hypocrite out of Canadian politics.

But is it easy for me, and the rest of us, to cheer you on from the sidelines, and if other people are like me, they must feel a bit guilty at watching others fighting our battle for us undergoing the tension and dread of the endless court procedures. The very least we can do is to make sure there is enough money. Where do I send my contribution?

Peter Millard
Saskatoon

Cheques for our defence should be made out to Lynn King in trust for the Body Politic Free the Press Fund, and mailed to Box 7289, Station A, Toronto, ON M5W 1X9.

I am responding to your ad in the September issue of *TBP* about the on-going trial harassment. The arguments pro and con haven't really changed since the first trial and the old decisions against plea-bargaining/pleading guilty, etc. I don't think the principles have changed either and if they were worth fighting for then, they surely must be as important (more?) now.

There is a serious attempt being made to eliminate *TBP* or render it ineffectual. If you nod "guilty" you give away your credibility and you let Roy McMurtry call the shots. In that state the paper is as good as lost.

Your literature has spoken a great deal about freedom of the press. To nod "guilty" seriously erodes that freedom. People like you, Kevin Orr, the "found-ins" etc, are not rolling over, pleading guilty and keeping quiet. You encourage others to fight back. Your philosophy is sound — stick with it!

Joan Anderson
Toronto

If I write another cheque this month, my bank will seize everything from my Lacoste shirts to my army boots. However, you seem to need a boost in other ways too.

Anger and frustration founded this movement, as did pride. In turn the movement gave birth to *The Body Politic*. Roy McMurtry and his uptight bunch of decency experts will not snuff out the most powerful and articulate voice of the country's Gay community!

The Attorney General's attempts to rid society of such "subversive" publications as *TBP* should set off alarm bells in the corporate ears of every Canadian newspaper, radio and television station. They could be next (the Tory *Sun* excluded perhaps?), depending on what Mr McMurtry decrees offensive.

So please, *TBP*, hang in there. This fight is worth more than five hundred dollars (sales tax excluded). We're overdue for a final "I told you so" victory. Maybe the next judge will sentence the Attorney General to weekend community work... but in whose community?

Ken Chaplin
St Catharines, Ont

The Body Politic welcomes your letters. Send them to us at: Letters, *TBP*, Box 7289, Station A, Toronto, ON M5W 1X9.



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by "Mac"

Rednecks and red tape

The opinions expressed in this column are those of the author and in no way reflect the views of the Correctional Service of Canada.

Pen pals. What a wonderful invention, unless, of course, you happen to be Gay and in prison.

One day I was sitting behind my typewriter, working as an inmate clerk in one of the offices (I've been behind a typewriter in every joint I've been in), when a guy shoved his head through the doorway. "Mac, come out here, I want to talk to you."

Well, I went of course, good inmate that I am. Out in the hall we played twenty questions. Where was I from, was I Gay, did I know anyone from Saskatoon. Not being stupid by any stretch of the imagination, I realized that he was referring to Gaymates, the pen-pal club in Saskatoon. I also realized that I had not received any mail from them.

After playing the game, I was told I was not allowed to be a member of a pen-pal club while I was an inmate. It did not make any difference that I was a member before I came here. The rules are retroactive. I especially could not be a member of a Gay pen-pal club, since homosexuality is considered to be indecent. Mail that had been sent to me by Gaymates had been returned.

I was upset. First, while the Commissioner of Penitentiaries in Ottawa has determined that being Gay is indecent, he is referring to the act, not the thought. Therefore, while I may commit an indecent act, it does not, in my mind, refer to mail or magazines. I was also upset because, while these guys were going by one rule about pen pals and being Gay, they had totally ignored the rule that says that every time they return mail they have to send a written notice to the inmate telling him why. But, of course, the rules are only for the staff to use against the inmate, and lord help the inmate who is smart enough to use them against the staff.

I was also upset because I didn't know who this guy was, but he was getting my goat. When I asked him about gay publications, he said that they could not be allowed in because some people might find them offensive, the same way they could not let Ku Klux Klan material in because Black inmates might find them to be offensive. Fine, I said. I feel that *Playboy* is offensive, but you let that in. Well, that is different, apparently. The rednecks in Ottawa think that it is okay to masturbate all over the centrefold of *Playboy*, but not *Mandate* or *In Touch*.

By this stage of the conversation, the Irish blood in me was getting to the boiling point. I still didn't know who this guy was, and I was at the point of not really caring. I politely asked if this decision could be appealed. "Of course, you can appeal it," he said. "Fine," said I, as I stormed back into the office, "I will see you in grievance court, and if I lose there I'll see you in front of the Human Rights Commission."

I have to give the guy credit. He didn't get ruffled in the least. He just walked into the office and sat down and started talking to the officer in charge of my area. He had heard me spout off about the appeal, and damned near swallowed

his pipe, but said nothing to me.

I went back to my typing and tried to cool down. Later, I went to my boss and asked "Who was that character, anyway?"

"That," said my boss with a grin from ear to ear, "is your big boss — the head of the department." Well, thank God I had remained polite.

After much letter-writing and checking into rules and regulations, I ran into the guy a few weeks later and asked him what was going to happen about my Gay mail. He told me that as long as my name was not published in any directory they'd have to let my mail in.

Mac strikes again.

Now that I have pen pals, I have more problems. Most of my pen pals are great. We write back and forth and exchange letters about once every two weeks. But for some reason, some of them think that all there is to write about is sex. When I have a pen pal, I like to write about something else besides sex. Besides, no sense in freaking out the censors any more than what I have to, is there?

To those of you who have pen pals in the joint, please remember that sometimes they do censor our stuff, and the censors are not usually noted for being the most open-minded individuals in the world. In fact, sometimes I wonder if they don't check each other's collars every once in a while to make sure the neck is still red enough.

My big objection, though, is that one anonymous mindless bureaucrat sitting in Ottawa has the absolute power to determine what is decent and indecent, and piss on what the Criminal Code or community standards have to say about it.

I have often talked with other Gays in here and we have often felt that it was high time someone challenged the absolute authority of this man in Ottawa, not only on this issue, but on others as well. It disturbs me no end that a man can have indisputable influence, and determine by what moral standards we have to abide. One of these days he and I are going to end up in court and the fit is going to hit the shan.

A note to my pen pals — even though you don't know who I am. If I take a bit of time writing back to you, forgive me. I am always swamped with work — what with regular work, my own pet projects, writing to see if I can get a job to get out of this place and then bashing these columns out. I'll get to you eventually, so hang in there.

If you'd like to be a pen-pal for a guy in a joint, try writing to Metropolitan Community Church in Toronto — they have a pen-pal service for inmates — or run an ad in *TBP* (we aren't allowed to advertise for pen pals, but we can answer ads). Or, you can always write to me. I know a number of guys in here who would love to have a couple of pen pals. They are young, old and in-between. Just send your letters to me.

Well, until next month, stay out of jail, and write someone who's in.

Regards,
Mac

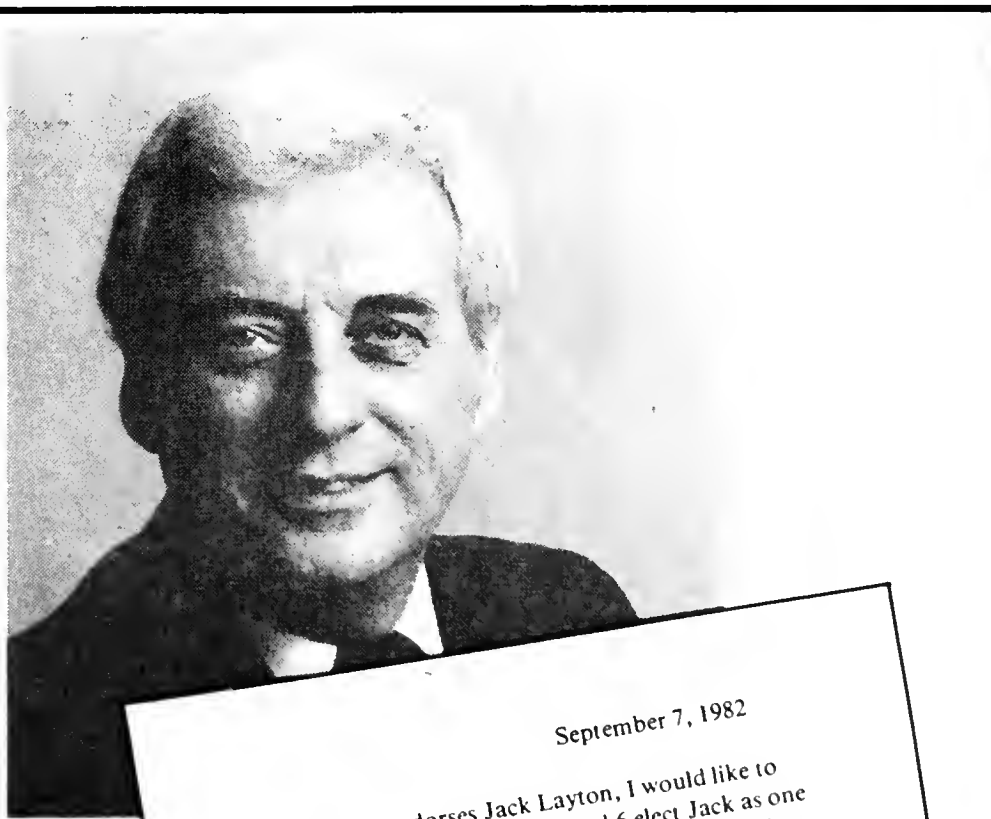
PS: You can write to me c/o TBP, Box 7289, Stn A, Toronto, ON M5W 1X9. All letters will be answered... eventually. []

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September 7, 1982

As one who endorses Jack Layton, I would like to recommend that the voters of Ward 6 elect Jack as one of their aldermen in the up-coming municipal election.

Jack has been active for many years in the concerns of our Ward and in those of both the City and Metro.

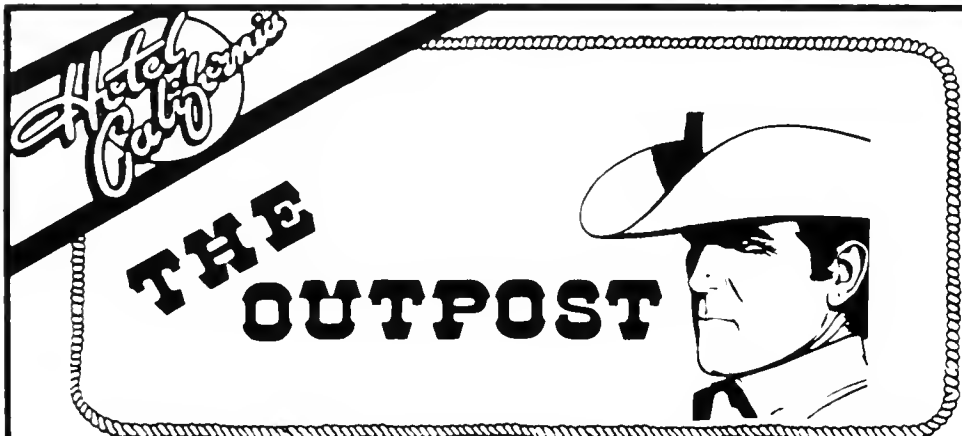
He is knowledgeable about, and can articulate, the issues that concern all the voters of Ward 6. I know him to be especially concerned about minority rights, including those of lesbians and gay men, with a particular interest in police-minority relations.

He is there when you need him, no matter the issue, and he has an intelligent approach to today's needs in our city.

George Hyslop

post•er, n. An advertising sheet uniting pictorial image and printed lettering, designed to engage, inform, persuade and be posted on a wall or other surface. Syn.: broadside, proclamation, playbill, streamer, placard, handbill, showcard.

pos•ter•i•ty, n. 1. All who have proceeded from a common ancestor; descendants collectively. Syn.: offspring, progeny, issue. 2. A gallery dealing solely in the art of the poster. Daniel Stroud, Leonard Dutton and associates of POSTERITY GRAPHICS LTD. offer Canada's major collection of contemporary and vintage art posters at 265 Queen Street East, in Toronto's Lower East Side. Skilled custom mounting available Mon. to Sat., 10:00 a.m. to 6:00 p.m. 861-1851.



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Hired for being gay, fired for being gay

What would *you* do?

What if you were a gay man who did social work with young men? What if you discovered one day that you had been falsely accused behind your back of having had sex with a minor? What if you learned that a secret investigation was going on? What if you found out that, unknown to you, your name was being placed on a list of suspected child abusers? What if the investigators refused to give you a hearing? What if your employer then fired you for being "un-cooperative" — that is, for demanding your right to defend yourself? What would you do?

That is the question which Vancouver job counsellor Rob Joyce has had to ask himself every day for the last nine months. Joyce had been hired by Senator House — a BC government project to help male and female prostitutes get out of prostitution — because they thought a gay man who was out of the closet would bring a better attitude to bear with male prostitutes, most of whom are gay. Last January Joyce learned that he had been accused of paying for sex with a hustler, that his employers were conducting an investigation and that his name had been added to a list of suspected child abusers maintained by the BC government. His employers refused to give him a hearing and refused to allow him to take a lie detector test. When he declined to quit, they fired him.

It now appears that the allegation was a mistaken act of revenge against Joyce by a senior Senator House staff member who believed, incorrectly, that Joyce had been a source of information for the media about the scandal-ridden agency.

Joyce's treatment was a vile deprivation of due process, of his right to defend himself, but this does not by itself make his dismissal a gay issue.

What *does* make it a gay issue is the suspicion that Joyce was robbed of his right to defend himself *because* he is a gay man. His employers seem to have believed that, since he is gay, the charge of having sex with a minor *must be true*. If you look at it that way, through the lens of homophobia, then there is no need even to listen to the person accused. Gay is guilty. Case closed.

Joyce knew what he had to do if he was ever again to work in his chosen field. He had to force the case open again and get his name cleared and off that list of abusers. So, he went public. He laid a complaint with the BC Ombudsman and he went to the press with his story.

The provincial ombudsman has issued a report that sustains Joyce's complaint, but the government refuses to act. The media coverage has produced a truly mountainous wave of sympathy and indignation. To judge by media reports, no one in British Columbia believes that Joyce has been fairly treated. Not even the officials responsible for Joyce's dismissal have been willing to defend it publicly; instead they reply "no comment" while taking no action.

The only remedy now open to Joyce is a civil action for libel or slander against his former employers. He has delayed taking that action because he knows that, once the writs are issued, media coverage will vanish — "It's before the courts."

Another reason for delay is the cost. He'll have to put out about \$5,000 to launch the action. Friends have set up the Rob Joyce Legal Defence to take care of that and elsewhere in this issue, they ask for your help.

Rob Joyce has no other recourse. He must sue. He is up against officials, very much like those we know so well in Ontario, who act on the principle that obdurate refusal to render justice teaches the public to accept injustice. We hope that you will join us in offering Joyce our support. Those who, believing that gay is guilty, do their dirty deeds in the dark must answer for it. □

Look but don't touch

Calendars are presumably evidence of the passing of the years. But in some cases, time seems to stand still....

A new calendar called "Men at the University of Toronto" has been released, produced by MPHO Mogadime and featuring students from various faculties on the campus. It's been a best-seller at the University's bookstore, where a clerk told a TV reporter that most of the purchasers were men.

Toronto's gay bookstore, Glad Day, was naturally confident that its customers would appreciate these samples of male beauty as much as anybody, so two dozen copies were ordered. A phone call from Mogadime, however, explained that the transaction was being cancelled because some of the models objected to the calendar being sold in a gay store. "It's just a fun thing, you see, and we just don't want it to become something controversial."

Aside from the fact that gay men may be putting the project in the black, Mogadime and his (presumably straight) models might be reassured to know that gay and lesbian models, actors, dancers and performers have long gotten used to titillating heterosexual men and women. *Playgirl*, for instance, frequently uses gay men in its centrefolds — even, at least twice in the past, famous gay porn film stars.

As for avoiding a controversy — well, we'll see what we can do.... □



Men at U of T: "just a fun thing, you see"

Reflections on elections, the Bruner Report and the bath raids

Our political coming of age

They called it "Operation Soap." It was the Metro Toronto Police department's investigation that resulted in the massive midnight raids on four bathhouses in February 1981 — one of the largest peacetime mass arrests in Canadian history. Four months later, two more baths were raided. Three hundred and four men were ultimately charged as found-ins and 31 as keepers of a common bawdyhouse. Six men — including gay activists George Hislop and Peter Maloney — were also charged with conspiracy to live off the avails of crime.

To the enormous outcry that followed the raids, the response — from the head of the Intelligence Bureau on up to the attorney general of the province — was the same: wait until you see what comes out in court. Then you'll understand why we had to use so many police officers to arrest so many men in this way.

A year and a half later, nearly 225 of the men accused of being found in a common bawdyhouse have been acquitted or have had their charges dismissed. Of the 264 cases completed, this represents an 85 percent acquittal rate. Fewer than 15 of the 304 found-ins have yet to appear in court. Owners and employees of four of the six baths that were charged have come to trial.

As the emotional impact of the raids and their aftermath on the Toronto gay community begins to recede, it seems an appropriate time to speculate about what it has all meant. Gay baths had often been singled out for bawdyhouse charges before February 5, 1981. What made this time different? What is the meaning of the high acquittal rate in the found-in cases? Will there be more raids? What is the present legal status of the baths?

The first major Toronto bath raid occurred at The Barracks in late December, 1978. A general climate of gay bashing had existed for some time in the city. And long before the case would be heard in court, it became part of a pattern of political developments that has put the gay community on the front line of groups leveling serious criticism at the Toronto police.

In June of 1977, Anita Bryant succeeded in having a gay rights ordinance rescinded in Florida's Dade County. In Toronto, two months later, the body of Emanuel Jaques was found above a Yonge Street body rub parlour. Before the year was out his murderers were brought to trial, Anita Bryant was on her way to Toronto and John Sewell was elected mayor. And *The Body Politic* was about to be charged for the publication of Men Loving Boys Loving Men.

The raid on The Barracks came just a few weeks before *TBP* went to trial. Mayor Sewell appeared January 4, 1978 at a rally in support of *TBP*, motivated partly by concern for the men charged in the recent bath raid. In March of the same year, deteriorating relations between police and the gay community came to a head with the discovery of a homophobic article called "The Homosexual Fad" in the police association newsletter. For the rest of the year, the police smarted under criticism for their



Feb 5, 1981: The clean-up squad was led by officer Doug McBride (shown, right, at a gay demo)

inability to respond to the needs of the city's racial and other minorities.

George Hislop calls the first Barracks raid "a classic police make-work project. After the Jaques murder and the praise the cops got for cleaning up the body rub parlours on Yonge Street, what else was there for them to do but keep going?"

"The police were surprised when we fought back," Hislop says, "they wondered why we wouldn't just plead guilty and get on with it."

To some officers gay people were personally threatening and "they think queers are there to be arrested." But the police also are very statistic conscious," Hislop explains, "their performance is measured by the number of arrests they make, not the number of convictions they can get, because every arrest contributes to a budget-related statistic."

The mistake the police made in the latest raids, Hislop says, is that they grabbed a huge number of people who had never been up against the system before — and showed them what it was really all about.

But what about the baths? How are they faring at the centre of the confrontation?

Patrons have noticed a difference. As one informant tells me, "The rules! There are more of them and they're vigorously enforced in a way that minimizes opportunity for sexual contact. Someone from out of town told me he called the Romans when he arrived. They wouldn't tell him whether or not the place was gay — just evaded the question." "The changes in physical character," said another, "are really disappointing." A number of people mentioned the disappearance of a mural from The Barracks. "What made me angrier than anything else," said one man, "was the destruction of a beautiful homoerotic painting in the stairwell. One night I came in and it was painted over. It just hit me — it was like book-burning."

Just what is the legal status of the baths these days?

Approximately 85 percent of the

found-in trials that have occurred so far have resulted in acquittals.

Lawyer Rick Carleton, who has defended a lot of bawdyhouse cases, says "The dismissals have been on narrow grounds, they've also mostly been at the Provincial Court level. Decisions made in a higher court would carry more weight."

One case that departed from the usual narrow grounds and resulted in a conviction is being taken to appeal and may yet result in what Right To Privacy Committee legal co-ordinator Dennis Findlay hopes will be a "landmark decision." Lawyer Michael Code has argued that, since homosexual sex itself is not indecent (according to the decision in the first Barracks case it only becomes indecent when it involves more than two people), his client, not having seen acts of indecency, was not knowingly in a bawdyhouse. Furthermore, his client went to the baths for social and sometimes private sexual contact and that constitutes a lawful excuse. The appeal will be argued October 8 and 9 before Provincial Court Judge Gibson, but it is the fate of the keeper charges that determines whether or not a particular establishment is a bawdyhouse in contravention of the Criminal Code.

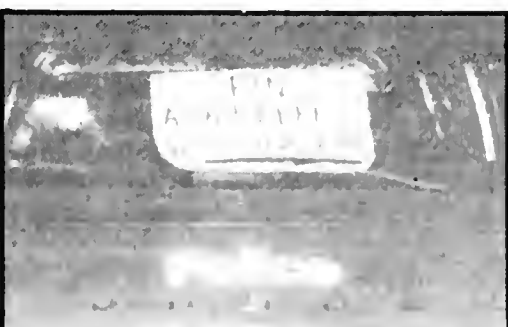
In the case of the Romans, an employee pleaded guilty in exchange for an absolute discharge and the dropping of charges against the other accused keepers. An absolute discharge does not necessarily constitute a finding of guilt which is necessary to establish that a place is in fact a bawdyhouse. In the case of the Richmond Street, now closed, owner Brian Rhodes pleaded guilty part way into a trial, in exchange for the dropping of charges against his former employees.

The owner and employees of the Back Door Gym were convicted in March. A notice of the finding was issued against the landlord — a procedure which requires the owner of the property to ensure that the law is not being violated on penalty of facing the same charges as the offender. Appealing the conviction did not prevent the issuing of the notice, and Rick Carleton goes to court later in September to try to prevent the termination of the bath's lease.

The recent acquittal of an accused

1977 charges may get to court

MONTREAL — Almost five years after police raided Truxx and Le Mystique, two of this city's gay bars, a lawyer will finally appear in court to defend many of the 146 men charged with being found in a common bawdyhouse. In striking contrast to



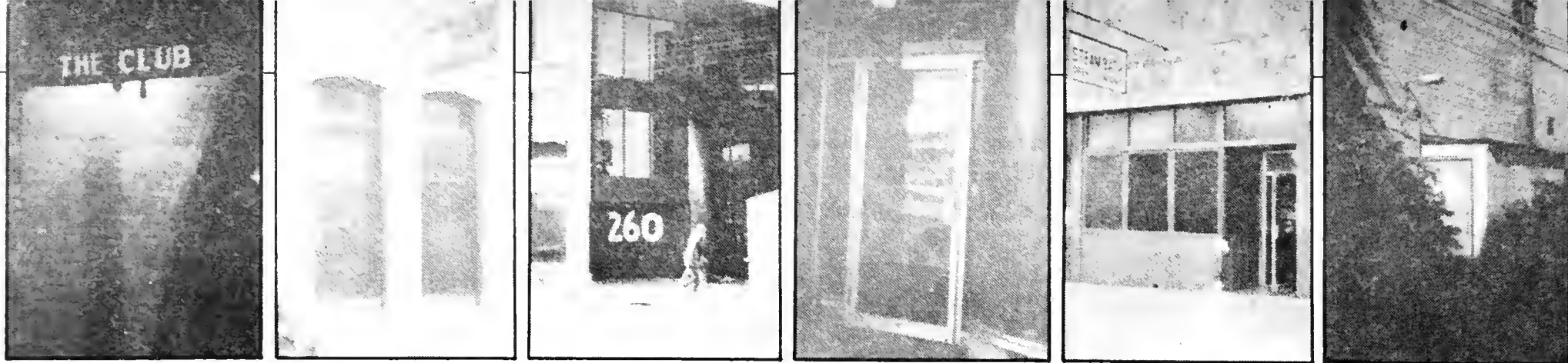
the Toronto cases, none of the found-ins who organized to plead not guilty to the charges will have gone to trial by the time the September appearance occurs.

The Montreal raids saw police round up 146 found-ins October 27, 1977, toss them all into a holding cell for eight hours and force them to undergo VD tests.

The next night 2,000 angry gay people, quickly organized into a demonstration by the Association pour les droits de la communauté gaie du Québec (ADGQ), were battling police at the corner of Ste Catherine and Stanley Streets. Four days later, members of ADGQ and representatives of the Quebec Human Rights Com-

mission, jolted by the size of the raid and by the militancy of the gay community's response, met to recommend that the Quebec Charter of Human Rights and Freedoms be amended to protect gay people. In a quiet, late-night session of the National Assembly December 15, the recommendation became law, making Quebec the first — and still the only — province in Canada to forbid discrimination on the grounds of sexual orientation.

In the Montreal case, the keeper trials occurred before the found-in trials. On April 2, 1980 Giuseppe Salvaggio, the owner of Truxx, was convicted of keeping a common bawdyhouse and sentenced to a \$5,000 fine and ten days in jail. He appealed to the Quebec Court of Appeals, but the conviction was upheld. **CB**



The Club/The Barracks "keepers" face conspiracy rap; Richmond Street closed; Romans no longer called "gay;" International acquittal appealed; Backdoor fights eviction

keeper at the International in August has resulted in an appeal by the Crown. An employee of the bath was convicted while the owner was acquitted.

In the case of the Club and The Barracks, George Hislop five associates were slapped, during the first Barracks trial, with a total of 20 charges, the most serious relating to the sinister-sounding offence of "conspiracy." Two of the five are Americans associated with the Club Bath chain. Another, Peter Maloney, is a former shareholder in the company.

One of the two Americans, Florida-based Jack Campbell, who founded the chain, pleaded guilty to one of two conspiracy charges on November 23, 1981. The second charge was dropped and Campbell was fined \$40,000.

"Those charges," said lawyer Suzy Scott, "were specifically created for, and have only been used against, the Mafia."

The conspiracy charges are making their way slowly through the courts. A preliminary hearing (a step necessary to determine if there is enough evidence to proceed with a trial in an indictable offence) began April 1 and was scheduled to continue September 16. However, a motion arising from the hearing (the contents of which cannot be reported) will delay the continuation of the proceedings, possibly into the new year.

"None of the trials have exculpated the right to use the baths for sexual activity," according to Clay Ruby. "Therefore, they're probably illegal."

Given the decisions in Barracks I and the International cases, employees are at particular risk. As Charlie Campbell points out, "In the normal course of policing, they're the easiest to get." "If they close the baths down," says Rick Carleton, "it'll probably be by applying pressure to individual landlords and employees." But both lawyers are cautiously optimistic that won't happen. According to Campbell, the cumulative political effect of the found-in acquittals would make it very difficult. Peter Maloney agrees. "They probably set out to close the baths down, but now I think they're content to try to control them," he said.

What about further raids? "They'll never do it again," says Suzy Scott without hesitation, "at least not the way they did the first time. They've had far too much publicity and far too many 'not guilty' verdicts." She thinks the cops are satisfied to carry out harassment against individual gay people, particularly with such things as washroom arrests.

If anything like this happens again, says Rick Carleton, "the issues will be different and we'll be better organized. I think the experience has been more a positive one than a negative one."

Last words to a Barracks bath attendant who, as he was pestered with questions about the possibility of another raid, advised: "Now's not the time to renew your fears, now's the time to renew your indignation and your resolve to resist."

It seemed to satisfy his customers.

Chris Bearchell

THE BRUNER REPORT

Gay/police relations one year later — is there any hope?

A little more than a year has passed since Arnold Bruner delivered his report *Out of the Closet: A Study of Relations between the Homosexual Community and the Police* to the mayor and members of Toronto's city council. The report, made public on September 24, 1981, ended with 16 recommendations which Bruner claimed would bring about better gay-police relations: to date not one of the sixteen has been fully implemented.

While relations may not have worsened during the past year they certainly have not improved noticeably. Undercover surveillance and entrapment are still leading to park and washroom arrests. Gay-related violence continues, apparently unchecked. Charges against gay businesses and community institutions seem almost endless.

What effect, then, has this \$22,500 report had? And why are relations between the gay community and the police still so strained?

Few were optimistic enough to believe that the Bruner study would usher in an era of harmonious gay-police relations. In fact, criticisms came from all quarters as soon as Mayor Art Eggleton commissioned the report in June of last year.

A *Toronto Sun* editorial called the report a "homo folly," adding that "if Mr Bruner does an honest job, he's going to find the homomilitants against him."

Meanwhile, members of the gay community were concerned that then-law student and journalist Bruner lacked the high public profile needed to give the

final report authority. Furthermore, the community reiterated its demand for an independent inquiry into the February 5 bathraids, a demand to which, in part, the Bruner report represented a compromise solution.

The Bruner report can be divided into two basic sections: the body of the report and the recommendations. Much of the body of the report is a detailed examination of the gay community: the laws which control its activities, the composition and variety, and the problems and concerns of its members.

The study also presents a comprehensive account of police organization,

The sixteen recommendations were, according to Bruner, "a common sense call for fair play." The first two called for the establishment of a police-gay dialogue committee to mediate disagreements between the two parties, and urged police chief Jack Ackroyd to issue a statement affirming to all members of the force that the "gay community constitutes a legitimate minority... whose individual members are entitled to the same respect, service and protection as all law-abiding citizens."

Further recommendations called for a moratorium on undercover surveillance and entrapment techniques, a programme to attempt to raise the level of education in the police force, the issuance of a directive about the use of abusive language by police, a programme to help promote the recruitment of openly gay and lesbian members to the force, and the establishment of a gay awareness programme as part of the training of police officers.

While not uncritical of the report, members of the gay community were surprised by and generally supportive of its findings. The Toronto Gay Community Council (TGCC) announced that it was "pleased" with the report, adding that it believed the study could "provide an opportunity for the process of reconciliation to begin."

The TGCC isolated two recommendations which they suggested would, if adopted, provide "a foundation of sincerity and trust," a necessary pre-condition for dialogue. At a November hearing of the Neighbourhoods Committee of City Council, the TGCC requested that Ackroyd be asked to make a statement concerning the legitimacy of the community, and that a pilot police gay-awareness programme be set up in 52 Division, which covers much of the Toronto gay ghetto.

The TGCC's recommendations were adopted by the Neighbourhoods Committee, and in a modified form by city council November 19, but not without opposition. Eggleton strongly protested the use of the phrase "legitimate community," arguing that the words were neither "appropriate or relevant." "It's a community that exists," remarked Eggleton. "It's totally irrelevant as to whether we support or condone."

Nevertheless, the report ushered, for some observers, a honeymoon period of optimism. A delegation from the TGCC met October 30 with Ackroyd, Metro

Chairman Paul Godfrey, Ward 6 alderman Gordon Chong and Etobicoke Mayor Dennis Flynn to discuss the study. Reporting to TGCC, the delegation expressed satisfaction that "the meeting was useful because of the surprisingly frank discussion and obvious willingness of Chairman Godfrey and Chief Ackroyd to show some movement."

While there seemed to be almost universal recognition of the need for a declaration by the police chief, the negotiations about dialogue began to run afoul with the release, January 18, of Ackroyd's statement. Instead of affirming that gay men and lesbians constituted "a legitimate community," Ackroyd merely repeated Standing Order No 24, which states that "a member of this Force cannot allow his or her individual feelings or prejudices to enter into public contacts." He added that the police commission was "totally committed to combatting all forms of discrimination." While Ackroyd stated that "the homosexual segment of the community are entitled to the same rights, respect, service and protection as all citizens," nowhere in the statement was there any acknowledgement to the existence of a gay community.

In a February 1 statement to the press, the TGCC expressed its "disappointment" with Ackroyd's statement and with his "refusal to make any of the much needed policy directives." The TGCC charged that the chief's statement was "intentionally evasive" and defied "the spirit of (city) council's request."

The honeymoon began to pale almost immediately after Ackroyd's statement. The TGCC alleged that the police used "excessive force" in an incident outside the lesbian bar Together. Six persons were charged with assaulting and obstructing police after trying to assist a woman who appeared to be the victim of an assault by two men. The men turned out to be plainclothes police officers. On April 21, police charged Glad Day Bookstore assistant manager Kevin Orr with "possession of obscene material for the purpose of sale." Less than three weeks later, morality squad officers charged all nine members of TBP's Collective with "publishing obscene written matter."

Following these and other incidents, including an alleged increase of police entrapment in parks and washrooms, the TGCC decided to break off negotiations with the police and shelve a proposed pilot gay-police awareness programme, arguing that it was "no longer possible to believe that police were acting in good faith."

The inability by both sides to come to an agreement over a single recommendation casts doubt on Bruner's analysis that the problem was merely "a lack of understanding" and an absence of communication.

Bob Gallagher, a member of the TGCC delegation at the meeting with Ackroyd, Godfrey, Chong and Flynn, sees it as "a political/policy problem of the Ontario government."

Arnold Bruner: obstacles litter road to dialogue

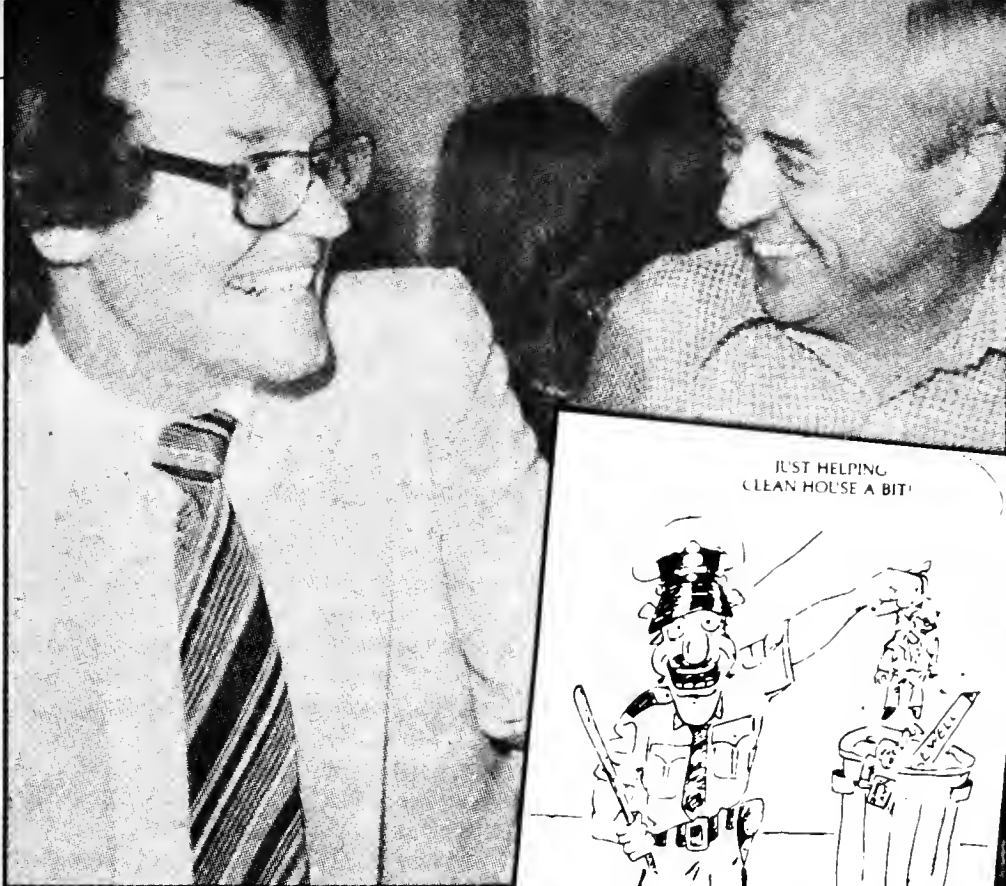


Rev Eilert Frerichs, president of the Metro Toronto Social Planning Council, claims that Bruner's recommendations are "unimplementable." While Frerichs, who has been involved in police/minority relations since 1976, sees the body of the report as "appropriately critical of the police," he takes issue with Bruner's conception of dialogue.

"To suggest that the police and the gay community should engage in dialogue," explains Frerichs, "is to grant the police an independent status in the community that they should not have. The more politically progressive recommendation would be that Metro council set up a gay-Metro council dialogue committee in which the subordinate institutions would get drawn in — and we must see the police as subordinates."

While Bruner still thinks his recommendations are "what's required for good understanding," he remarked in a recent interview with *TBP* that at present the route to dialogue is "strewn with all kinds of obstacles. There's an anti-gay attitude emanating from the attorney-general's ministry which has created a permissive environment in which the police have declared open season on the gay community," he said.

While none of Bruner's recommendations has been implemented, it would be unfair to say that the report has failed to produce any results. While police activity with regard to the gay community does not seem to have undergone any noticeable changes, the willingness on the part of Ackroyd and police commis-

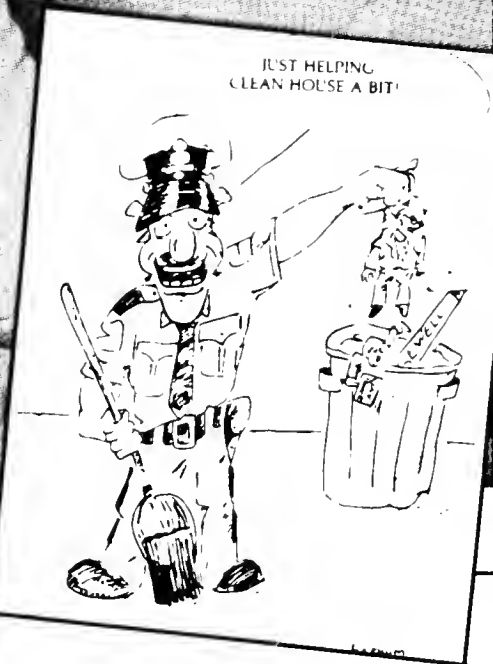


Sewell and Hislop: before defeat, and after as portrayed in police News and Views cartoon

sioners to meet with members of the community must be recognized as a positive, if largely symbolic, step.

To have expected any report to usher in a golden age of police-gay cooperation would have been naive. The long-standing enmity between the police and the gay community is too complex to have been solved by any single report.

Craig Patterson □



sion of Eggleton and Chong and a city council dominated by the right wing was interpreted by the police as a green light to continue investigations in the gay community. The defeat of Hislop and Sewell convinced them that there would be little public outcry, if and when they decided to move against the baths.

At the time, a worried Sewell told a *TBP* reporter that things could get tougher for the gay community during Eggleton's term of office; his prediction was to come true with a vengeance. The president of the police union, Paul Walter, hailed the Eggleton victory as a vote of confidence for the police force. "The choice the voters made is one which is well supported by members of the Metropolitan Toronto Police Asso-



Gordon Chong: sitting at right hand of Godfrey

ciation," Walter said of Hislop's defeat.

Now we can "return to a relatively normal political atmosphere in Metro Toronto," Walter added, with more than a hint of relief.

Toronto is again approaching a municipal election campaign. Voters will go to the polls November 8 to elect a mayor and 22 aldermen — two per ward — this time for an extended three-year term of office. The prospect of successfully "breaking the Tory monopoly" in city politics looks bleak, but the NDP has set it as their major goal for the 1982 election.

It won't be easy. Two of the strongest NDP aldermen — Gordon Cressy (Ward 7) and Pat Sheppard (Ward 9) — are not seeking re-election. Both were vocal defenders of the gay community.

Mayor Art Eggleton has so far managed to steer clear of any major controversies. He has enthusiastically employed the crowd-pleasing tactics of the successful Canadian politician, such as ostentatiously getting married while in office, visiting the pope, unveiling grandiose development schemes that are long on promise and short on detail, deploring the safely deplorable (like prostitution), and generally chipping away at the city's official plan by making piecemeal concessions to developers. No credible candidate has appeared to challenge Eggleton, nor is one likely to.

John Sewell is back at city hall, having won the junior aldermanic seat in Ward 6 in a byelection. Sewell originally viewed the Ward 6 seat as a first step back to the mayor's office, but he conducted a couple of polls that indicated he didn't have a chance in a two-way race against Eggleton. Although by press date, he hadn't declared his intentions, it seems certain he will run again in Ward 6.

In contrast to the wrangling during the 1980 election, the Ward 6 Community Organization and the NDP have agreed to endorse only one candidate, Jack Layton. Meanwhile, George Hislop, who defeated Layton for the W6CO nomination in the last election, says he is "sitting this one out." He has endorsed Layton, who is seeking every opportunity to woo gay votes.

Progressive Conservative Gordon Chong, a member of the city's executive committee and chairman of the high-profile Metro Community Services and Housing Committee, is currently the media's choice for rising star in city politics. The 38-year-old dentist is being carefully groomed for greater things by the Queen's Park Tory machine. One of his political mentors is Attorney General Roy McMurtry, who nudged him to run for office in 1980. Another is Metro Chairman Paul Godfrey, a Tory in constant contact with provincial cabinet ministers and one of the most powerful men in Metro. They live on the same street in North York and Godfrey has tapped Chong for several important committee positions and asked him to substitute at official functions. As one wag put it, Chong appears to be sitting on the right hand of Godfrey.

In Ward 6 the main battle is clear: a three-way fight between Chong, Sewell and Layton. Another candidate, conservative lawyer Oscar Wong, could succeed in eroding some of Chong's support in the Chinese community.

The gay community and gay issues are not expected to assume a high profile. As Hislop says, "The only gay issue is the ongoing police issue."

The bath raids have left one useful legacy. They were the catalyst for a number of revealing debates and city council votes, now useful for judging out-of-the-election-spotlight performances of politicians. The votes include council's call for an independent inquiry into the bath raids, a directive to the mayor to set up an inquiry into police/gay community relations, the appointment of Arnold Bruner to conduct the study and the passage of two recommendations from Bruner's report. Several other issues affecting the gay community have come up, such as whether or not to allow the Lesbian and Gay Pride Day Committee to use Grange Park for a day-long festival and whether or not to kick *TBP* out of the city hall press gallery because it published an article that some aldermen found offensive.

TBP will examine the performances of individual aldermen next issue.

Ed Jackson □

ELECTION '82

Whither the gay constituency?

Toronto's November 1980 municipal election was an exciting episode in the political life of the city's gay community. It was the first time an openly gay candidate — George Hislop — had run for aldermanic office. It was the first time that a mayor — John Sewell — had put his political career on the line by unequivocally defending the legitimacy of the gay community. Almost overnight the gay community was pulled from backstage invisibility to a starring role centre stage — and with no time for rehearsal.

The novelty of a gay candidate kept Hislop in the headlines for months. In many ways the gay issue became *the* issue of the 1980 election. The uproar began in early September, when Mayor Sewell appeared at the opening of Hislop's campaign office and endorsed him as a like-minded progressive candidate.

Sewell's challenger in the mayoral race, Art Eggleton, lost no time in hinting that the alliance was the beginning of an alien invasion of "San Francisco-style gay power politics" into Toronto's cosy civic world. The issue was kept percolating by a flood of anti-gay literature distributed door-to-door throughout the city by groups like the League Against Homosexuals, Positive Parents and an assortment of wacky fundamentalists. As one journalist observed, the election had turned into a "referendum on tolerance."

The results of that vote are well known: both Hislop and Sewell were defeated; cautious, fence-sitting Art Eggleton took over the mayor's office and unknown Tory Gordon Chong became a political force in Ward 6. Although the notion persists that Sewell was defeated because of his support for Hislop and the gay community, it should be remembered that Sewell actually gained 13,000 more votes than in the previous election — this time in a two-way rather

than a three-way mayoral race.

The 1980 election was "the first time we sold homosexuality door to door," reflects Hislop, who ran in downtown Ward 6 not "as the gay candidate, but as the candidate who happened to be gay." It was, he notes, the first election to provide "a statistical handle on how many votes the gay community could pull."

Midway through the campaign it was discovered that members of the police department were working to defeat Sewell and Hislop. "Stop Sewell" stickers were spotted in police stations. An internal police association memo (leaked to the media) called for volunteers for a "special project" — working on Gordon Chong's campaign.

The reasons for police dislike of Sewell and Hislop were not hard to fathom. Sewell had been pointedly critical of the police department's ability to deal with the city's minority communities. George Hislop and his assistant campaign manager, gay activist Peter Maloney, had been asking too many embarrassing questions about the police budget. It was in the interests of the police to neutralize the effectiveness of their critics; the prospect of both Hislop and Sewell in office must have seemed a most disagreeable scenario to them.

There is some evidence now to suggest that the bath raids were originally timed to take place just before the November election in order to discredit Hislop and, by extension, Sewell. The police, with their limited window on reality, perceived the baths to be "the Achilles' heel of the gay community," a breeding ground for crime assumed to be disproved of by the silent majority of "respectable" homosexuals. For the time being, the police were scared off in the wake of the media howl that greeted revelations of their meddling in politics.

There can be little doubt that the elec-

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The Ward 6 Community Organization (W6CO) was formed in 1973 to give residents control over what is happening to their community. W6CO has taken initiatives on many city issues: strengthening tenants' rights, ensuring minority rights, building affordable housing and opposing luxury condominium conversions, keeping the TTC affordable, democratizing the police so all our communities are protected... to name a few.

During 1974-1980, W6CO helped elect two aldermen who worked full-time fighting for residents' concerns. But, during the past two years, alderman Gordon Chong has opposed us on many key issues.

THE RECORD

	W6CO says	Ald. Chong's vote at Council
\$20,000 to the Federation of Metro Tenants for an organizer to help tenants with Rent Review cases.	YES	NO
Ask Attorney General of Ontario for an impartial inquiry into the police raids on Toronto bath houses.	YES	NO
Institute a full independent civilian investigation and review for complaints against police.	YES	NO
Convert Village-by-the-Grange to luxury condominiums.	NO	YES
Condominium conversions in the Grange-Beverly houses.	NO	YES
Allow condominium conversions to all rental buildings built after January 1, 1976.	NO	YES
Reduce the size of new residential tower at 1029 Bay St. (between Irwin and St Joseph) and ensure it is rental and not condominium.	YES	NO
Oppose any TTC fare increase until the end of 1982.	YES	NO
Keep Metropass at \$26 for City residents (a 6-month trial subsidy of \$2.5 million).	YES	NO
Build an expensive elevated train system (ICTS) along the waterfront.	NO	YES
Put a question about nuclear disarmament on the municipal election ballot this fall. (Same vote after much lobbying.)	YES	NO
Provide nonsmoking areas of up to 20% of dining area in restaurants.	YES	NO
Include Toronto Island Residents and the Labour Council on the Harbourfront Review Committee.	YES	NO
Open the Highway 400 extension at Eglinton.	NO	YES
Demolish a residence at 60 Huron St. and permit a 3-storey commercial building.	NO	YES

W6CO is supporting alderman John Sewell and aldermanic candidate Jack Layton in the coming fall election because they support the interests of downtown residents. We hope you will join the Ward 6 Community Organization and help us elect two good aldermen.

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LEGISLATION

Justice minister says law reform on way

OTTAWA — The federal government has announced a major revamping of Canada's Criminal Code so that the law will "no longer reflect a 19th-century society," but its commitment to change is suspect, according to some opposition MPs.

The Liberal government revealed its intentions August 25 when it released a 123-page policy paper to be used as a guideline by the Law Reform Commission of Canada. The paper states that only "serious crime" should be dealt with by the Criminal Code, that "less coercive or less intrusive" means should be used to prosecute victimless crimes, and that the criminal law should more clearly define offences and their penalties. As well, archaic offences should be dropped and new legislation drawn up to handle the crimes of a modern society.

"We have tended to go to the criminal means of settling social and other problems," deputy justice minister Roger Tasse told the *Toronto Star*. "If we want the criminal law to be effective, it should be restricted to what are real offences." The policy paper questions whether marijuana possession, gambling and soliciting for prostitution, among other offences, merit criminal prosecution.

"Perhaps we are getting too liberal in a society that is getting more conservative," Justice Minister Jean Chrétien said, "but I thrive on controversy and I wouldn't like to forego reform because it is controversial."

However, NDP justice critic Svend Robinson pointed to the government's recent retreat from a plan to abolish certain sexual offences (such as group sex and buggery) when confronted with pressure from right-wing lobby groups (see *TBP*, July/August).

Although the policy paper states that "the response to the emergence of a particular social problem has been an almost routine or automatic invocation of the criminal law," and that this "temptation... must be resisted," Chrétien says that one immediate need is to re-introduce legislation to deal with "child pornography." The minister's last attempt to bring in such legislation created so much controversy that it almost succeeded in scuttling sexual assault law reform, so he withdrew it.

Kevin Orr □

GROWING

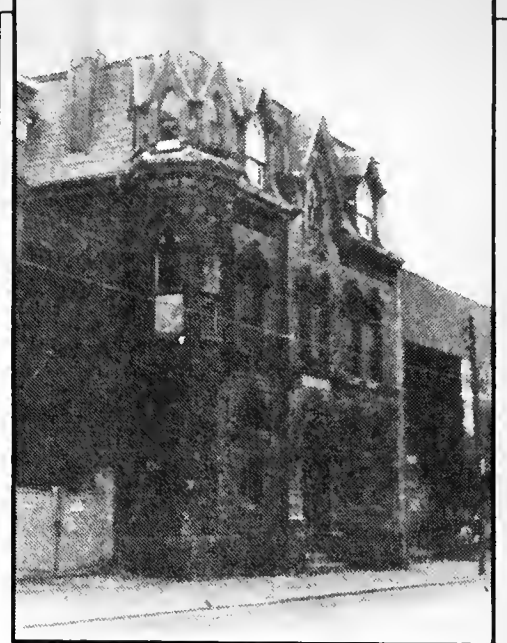
New Club in Halifax

HALIFAX — A new meeting place for gays in Halifax is scheduled to open at the end of September, replacing the four-year-old Turret.

Jim DeYoung of GAE (Gay Alliance for Equality) said the Turret, Halifax's main social centre and fund-raising arm of GAE, closed at the end of August because the building's new owners wanted to open a restaurant.

The new club, Rumours, will be divided into two rooms separated by plexiglass and swinging doors. The New Turret room will be a disco, and the New Options room will be a quiet space.

The new building, at Granville near Sackville, "is twice the size of the old building and has a greater licence capacity," DeYoung says the club's directors also hope to attract more women patrons than the Turret did, and to this



Good-bye to the Turret: Watch for Rumours

end Rumours will have a woman bartender on a regular basis.

DeYoung said GAE had to borrow \$20,000 from its community centre fund, money that is being saved to buy a building, for renovations to Rumours. The bar will pay back the money as a priority loan.

Meanwhile, DeYoung reports that GAE's plans to sponsor this fall's Atlantic Gay Conference have been "put on the back burner," because of a shortage of funds. Debbie Bloomfield □

ELECTIONS

Homophobia evident in mayoral contest

MONTREAL — For the first time in decades, this city's municipal election November 20 may end up being a real race, but that isn't necessarily good news for the gay community.

On August 19, Police Chief Henri-Paul Vignola resigned his post to run as the Municipal Action Group (MAG) mayoral candidate. Vignola had been police chief since 1977, and presided over the force during raids on the Truax bar and Sauna David, in which more than 200 bawdyhouse charges were laid. At the time, he was invited to meet with representatives of the city's gay community but he refused.

As well, MAG's only member of city council, Nick Auf der Maur, recently showed his homophobia in his daily column in the *Montreal Gazette*. On September 1st, he reiterated Normand Girard's comments published the previous day in the *Journal de Montréal* and the *Journal de Québec*. In a column headlined "An Ode to Lesbianism," Girard attacked a women's health study issued in 1981 by the Quebec Council on the Status of Women.

"The study contains a lot of clap-trap ideas which currently find some favor in certain American feminist circles," Auf der Maur wrote. "What startled Girard was the fact that here was a study financed by public funds, by the taxpayer, advocating female homosexuality."

Auf der Maur defended the Parti Québécois against charges that it had been infiltrated by lesbians. "It's a charge I hadn't heard before," he wrote, "it's a charge that doesn't really stick and seems unfair to the government."

The Montreal Citizen's Movement, the other party opposing current Mayor Jean Drapeau, has a reputation for being gay-positive. Although it is still unclear whether Drapeau will run for reelection, his right-leaning Civic Party is not known to have a position on gay issues. Kevin Orr □

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Self-defence: fighting back and speaking out

Dean Haynes is angry — and frustrated. He is enraged at the street violence which plagues gay men and lesbians each summer in Toronto and other Canadian cities, and at the attacks which in recent months have made Toronto's Allan Gardens a focal point of gay fear.

But even more, he is troubled by the apathy and self-oppression of many members of his community. He is tired of hearing some gays blame each other for "provoking" the violence. He's heard the catch-phrases too many times: "if you're going to cruise the parks, you've got to expect trouble;" "if you walk down Yonge Street with your wrists flapping then you're just asking for it;" "any open lesbian living in that neighbourhood is going to get raped sooner or later."

With three years experience as an organizer of Toronto's Gay Self-Defence Group (GSDG), Haynes has learned that "acting straight" on the street is no guarantee of safety — and he has examples to prove it.

Like the recent night in Toronto when three gay men left an apartment at Church and Wellesley. They had barely come through the front door of the building when a pick-up truck loaded



Self-Defence Group's Dean Haynes: "acting straight" is no guarantee of safety

with eight or nine young toughs began a barrage of harassment: "Hey, look at the fags; hey, let's get the queers." The truck pulled over and the gay men were chased. Two managed to escape. The third was beaten and hospitalized as a result.

Incidents like this frustrate Haynes. They demonstrate that simply being gay on a street in the ghetto is enough "provocation" to bring on an attack. But far more frustrating for him is the conviction that such attacks will continue until gays, individually, personally, learn to say a resounding "no" whenever violence is threatened.

Haynes emphasizes that hundreds of Toronto gays have already developed the physical and mental ability to say "no" to queerbashers. Some 600 gay men and lesbians in Toronto and others in Windsor, London and Guelph have completed the eight week course offered by the GSDG. Stories of students averting potential bashings come back to Haynes regularly.

One man in Windsor, an ex-Franciscan friar, had been attacked several times but, due to pacifist leanings, was still reluctant to take the course. Eventually, against the advice of some gay Christians, he signed up. Part way through the course two men jumped him on his way to class. As a matter of reflex he gave a powerful karate yell and hit out with a "tetsui," or hammer blow. The blow connected with one attacker, apparently doing little damage. But, he said, the men looked absolutely shocked as they ran away.

A lesbian self-defence student witnessed someone pull a knife on a friend. She said she just spontaneously walked up and disarmed him — and afterwards

found herself amazed that she had actually done it.

Haynes makes it clear that *defence* is the goal: to stop the incident at the verbal level, before it escalates to blows. "Most queerbashers," he says, "are not looking for a fight. They're looking for a victim...they expect a victim's reaction. If you refuse to be that victim you immediately change the dynamics of the situation."

But changing the dynamics of community awareness appears to be more difficult. Haynes illustrates with

another anecdote. Early in the summer, one of his students was attacked by four men as he left a Yonge St bar. "He got hit in the eye immediately, but then began to block their punches and kicks and come back with some of his own." Eventually the bashers gave up and left. The student's feeling was that he had defended himself successfully and probably avoided serious injury. He felt good about the incident. Later, Haynes relates, someone came up to him in a bar and said, "Did you hear that John got beaten up?" Haynes then had to convince the man that John had actually *avoided* a beating.

The August 25th meeting of Toronto's Gay Community Council devoted almost an hour of discussion to the issue of bashings in Allan Gardens. Many speakers focussed on the continuing presence of violent gangs in the park, and the general apathy of the gay community toward queerbashing.

Police patrols have been stepped up in the park, largely through the efforts of Tri-Aid's Doug Chin and Brent Hawkes of the Metropolitan Community Church, and at least three bashers have been arrested. However, patrolling officers continue to show an interest in arresting gays in the park despite police statements to the contrary. (See box.)

A new fear, based on incidents in Allan Gardens and elsewhere, seems to be escalating through the rumour mill — the kind of fear that makes gays want to "act straight" on the street, to encourage their friends to stay out of the parks, even in some cases to blame themselves when they are attacked.

At the opening class for his latest session of the defence course, I asked him how we might change that attitude, how we might dispel the fear and turn the apathy into action. His answer was disarmingly simple: "Take the self-defence course. It changes people."

Watching the ten or so gay men and two lesbians doing their first tentative defence moves — learning to discover and use the power of their voices and bodies, it struck me as sound advice.

Jim Bartley

Park is still unsafe despite three arrests

TORONTO — Plainclothes police officers arrested three people, including at least one woman, August 21 in connection with beatings of gay men in Allan Gardens. But further developments indicate that these arrests do not signify a change in the police force's traditional attitude toward the gay community.

In a telephone conversation, Inspector William Stanton, minority relations officer for Metro Toronto police, informed MCC pastor Brent Hawkes about the arrests and that three individuals were under investigation at the time. Stanton added that the officers involved with the investigation had been instructed that gays found "in the bushes" should be left alone.

However, in a second telephone conversation, Stanton told Hawkes that the three other investigations had been dropped and that one gay person was arrested for "physically assaulting an officer." Furthermore, Stanton denied ever stating that gays found in the bushes would not be arrested, saying that instructions were to give priority to the surveillance of queerbashings in the park.

Reports since August 21 indicate that queerbashing gangs are still operating in the park.

John Balatka



MEDICINE

Controversy brewing over drug

The long-awaited Hepatitis B vaccine will be available in Canada as soon as the federal government decides to licence it. However, distribution of the vaccine may well turn into a hot issue, since it will first be available in very limited quantities and under strict government control. Furthermore, it is unlikely that the gay male community will get more than 5% of the amount available in Ontario in the first year — despite recent American studies showing up to two thirds of sexually active gay men have had the disease.

Exactly when Canadians will get the vaccine depends on who you ask. According to Erskine Simons, marketing director for Merck, Sharp and Dohme (MSD), the company manufacturing the vaccine, the authorities will probably licence the drug this fall. Government

sources are less optimistic. Ontario Ministry of Health officials say it may not be approved until late spring 1983. It is unlikely that private physicians will be able to buy the vaccine until 1984 at the very earliest.

When the vaccine will be available, however, is not the major issue. The big questions are who'll get it (and, more important, who won't) — and why.

The federal government's Food and Drug Directorate, the body responsible for licensing the vaccine, will control distribution in Canada. It is expected that 180,000 units will be available for Canadian use in the first year, enough to vaccinate 60,000 people. (The vaccine is administered in a treatment schedule of three intramuscular injections, the first two a month apart, and the third six

SPEAK OUT ON VIOLENCE! LEARN SELF-DEFENCE!

Have you been attacked or do you know of someone who has? Or would you just like to say how you feel about violence against gays and lesbians? If so, then come to the Gay Self-Defence Group's Speak-Out on Violence, at the 519 Church St Community Centre, Saturday October 2 at 7 pm.

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months after the initial dose.)

The government will allot certain quotas to each province, which will then buy the vaccine directly from MSD. Ontario will probably get 60,000 units, enough to vaccinate 20,000 people. MSD will sell the vaccine for between \$125 and \$150 per treatment schedule, so it's easy to see why *they're* hoping for an early approval.

There are many different social, ethnic and occupational groups clamouring for the vaccine, people who are more likely than the average person to come in contact with the Hepatitis B virus. There is not nearly enough vaccine available at this time to inoculate more than a small percentage of individuals from each group.

Hepatitis B is a particularly dangerous infection, not only for the debilitating effect it can have on the body, but because (unlike Hepatitis A) it can become chronic in up to 10% of cases, taking years to clear up. Once you have recovered and your body has developed antibodies to the virus, you will probably be immune for life. However, chronic cases can lead to serious liver damage, and, after particularly long-term infections, to death.

The B virus is transmitted primarily through blood, and potentially through semen and saliva, making sex a high-risk activity. Consider also that in 75% of cases Hepatitis B can be present with few symptoms or none at all, and that, when symptoms do occur, they may take up to six months to develop. Whether or not you have symptoms, you can be infectious, and remain so until your body develops antibodies. When you take this factor into account, the risk increases substantially.

In the first year of distribution, the vaccine will very likely be available to the southern Ontario gay community through a proposed study to be conducted by Toronto's Hassle Free Clinic, but only if provincial health ministry officials approve the study. The clinic proposes to administer the vaccine to 1,000 gay men who have not been previously infected with the disease.

Until that study is approved, exactly who *will* qualify to get the vaccine? The Ontario Ministry of Health will decide priorities, with guidance from the Ad Hoc Project Group on Viral Hepatitis (the Liver Group) under the auspices of the Liver Epidemiology and Biostatistics Unit at the University of Toronto. The group was set up in April to study the vaccine, after it became clear that the province had still not formulated policies for implementing a vaccination programme in Ontario. Its mandate was "to see the vaccine distributed in a manner which would be perceived as socially responsible and which would, ultimately, significantly reduce the incidence of Hepatitis B infections in all at-risk populations in this province."

A formidable task, considering there are at least 400,000 people at risk in Ontario alone, according to Liver Group estimates.

Why has the gay community been given a tentative allotment of only 1,000 treatment schedules, 5% of what is to be available in Ontario in the first year? Statistics show that gay men are one of the highest at-risk groups, perhaps *the* highest when you consider how many there are of us compared to, say, kidney dialysis patients. And since many gay men are sexually active, we are more likely to transmit the virus than any other group. It seems reasonable, then, that providing massive amounts of vaccine to the gay community would not only protect high-risk individuals, but

would cut down on transmission too.

It is here that the question of distribution takes on political overtones. Some at-risk groups, such as hospital and dental workers, are well organized and may be able to exert considerable pressure on the provincial government. Others, such as the gay community or people in institutions, are not organized as lobbying forces, and must wait passively, hoping to get what they can.

All these groups are undoubtedly at some degree of risk, and the Liver Group's task in setting priorities was far from easy. However, one seriously questions whether dental hygienists or even hospital workers run the same risks as a social group with a 67% infection rate.

The Ministry of Health clearly should have acted sooner on this important issue. At the very least, it could have consulted high-risk groups, and even set up a committee from the groups which would have input into decisions regarding distribution of the vaccine.

Gay men could take precautions. We could stop having sex. We won't, of course. But to the medical profession and the government, our "promiscuity" may be a stumbling block to wider gay access to the vaccine. After all, if we get Hepatitis B, it's our own fault, isn't it? We're only getting what we deserve.

There are solid, common-sense reasons for allotting more vaccine to the gay community. There are others, more emotional perhaps, but valid in their own way.

The vaccine was first found to be effective after comprehensive trials on gay men in New York and five other American cities. The vaccine was in large part made from the blood of gay men previously infected with Hepatitis B.

Now that the vaccine is proven effective, MSD is manufacturing it from blood collected at donor centres across the US. The donors have all had the disease, and most of them are gay men.

We made the research possible, and we are providing the raw materials for the vaccine. Does it really seem all that unreasonable that we should ask for more than 5% of the treatments allotted to this province?

The Liver Group's Dr Randall Coates has some answers to these questions. He explained that, in the first year, immediate distribution is a priority because, if Ontario cannot utilize its allotted orders, MSD will take the vaccine elsewhere.

As well, the gay community is not so well organized as health care or dental workers. Nor is it accessible in the way that prisoners and institutionalized kidney dialysis patients are. It would take massive advertising campaigns and organizational work in the gay community to distribute the vaccine effectively to gay men.

Furthermore, since there is already a high incidence of Hepatitis B among gay men, some of us will already have been infected, often without realizing it, and may well be immune. Before the vaccine could be administered, a comprehensive testing programme would have to be organized to find out who needed the vaccine and who was already immune or infected. This prior testing would not be necessary in groups such as health care workers, where the incidence of Hepatitis B is low enough to justify immediate inoculation of all of them.

In the future, more vaccine will be available, and ideally, all high-risk individuals can be vaccinated. However, the gay community may be last on the list unless we organize ourselves and pressure the government for more equitable distribution.

Robert Trow □

Dancing up a frenzy—for fun and profit

Hit after hit keeps them jumping, gyrating, and stomping 'till dawn at what has become Toronto's biggest dance scene.

Every six or eight weeks, the Gay Community Dance Committee (GCDC) treats the between 1,500 and 2,000 people who are fortunate enough to get a ticket to the hottest, regularly scheduled gay extravaganza in town. GCDC is the collective effort of more than 20 lesbian and gay groups in the Metro area, who are committed to providing the community with something different, while making money for it.

The original idea surfaced in march 1981. It was to hold regular dances in the 519 Church Street Community Centre with a fixed format and a number of groups involved who would provide both the labour and the customers.

Bob Stout, president of GCDC, explained that the original purpose was two-fold: first to provide an alternative to the bar scene and second, to raise funds for the groups involved. The goals were modified as the "groups wanted more money, and the customers wanted bigger dances," according to Stout. Instead of providing an alternative to it, GCDC found itself competing with the bar scene. After two dances at the 519, the dance was moved to the Saint Lawrence Market for Gay Pride, 1981, and since then has made the Concert Hall, at Yonge and Davenport, its permanent locale.

Recent dances have netted between seven and ten thousand dollars each. The money is dished out on a percentage basis — 60% for the number of shifts each group's volunteers rack up and 40% for the number of credits received on the back of every ticket, where customers tick off which of the 20 groups they wish to support.

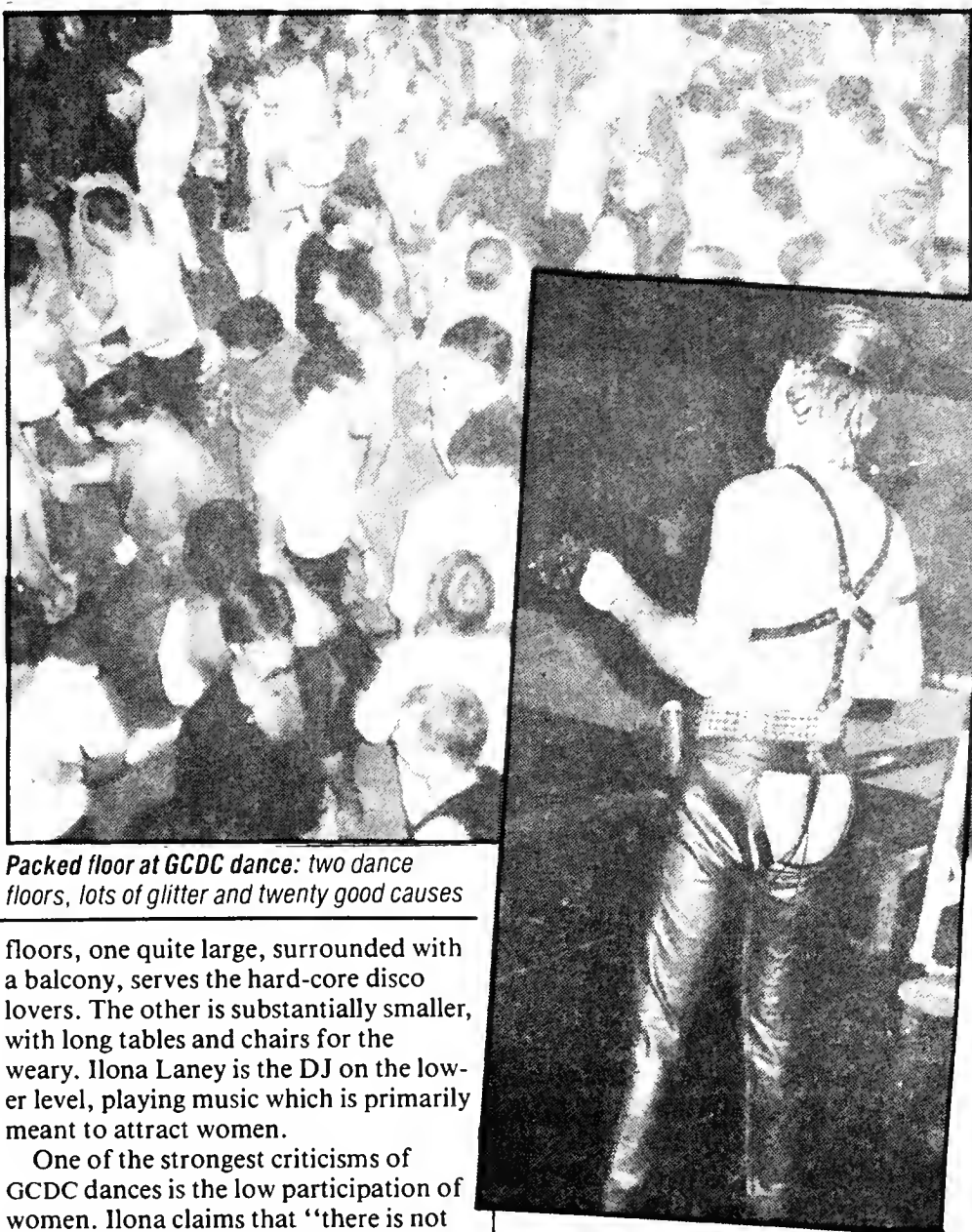
Member organizations primarily spend the funds on operating expenses. The Toronto Gay Patrol pays their instructor, 923-GAYS pays Bell Canada, Right To Privacy Committee pays lawyers, Toronto Area Gays and the Gay Counselling Centre are saving money to rent a convenient house downtown. Brent Hawkes, pastor of Metropolitan Community Church, admits the revenue provides "a very, very important part of our finances." GCDC is one of two groups in the city to receive the MCC Certificate of Appreciation this year.

The dances, with names such as: Fever Pitch, Star Gays, and Hot Summer Nights, all have themes, reflected in the decorations. And costumes are encouraged. The food budget of \$400 provides a cold buffet at each dance and represents only a small part of each dance's \$10,000 in expenses.

GCDC calls upon the assistance of 200 lesbians and gay men for 600 hours of labour. Richard Donaldson, vice-president of the committee says "we get people involved who wouldn't normally participate in a gay event."

Reactions from first timers at the recent "Tut tut" dance: David Ramsden, from Peterborough, said it was "a wonderful dance. I really like the choice on the back of the tickets." Paul Bettis described it as a "real barn dance." Soft drinks are only served at the bar upstairs, and only after 2:00 am. The fear is that the soft drinks may be confused with alcoholic drinks which must be cleared by 1:45 am.

The Concert Hall offers two dance



Packed floor at GCDC dance: two dance floors, lots of glitter and twenty good causes

floors, one quite large, surrounded with a balcony, serves the hard-core disco lovers. The other is substantially smaller, with long tables and chairs for the weary. Ilona Laney is the DJ on the lower level, playing music which is primarily meant to attract women.

One of the strongest criticisms of GCDC dances is the low participation of women. Ilona claims that "there is not enough publicity in the women's community." She notes lesbian participation varies from dance to dance.

Another possible reason for the low attendance of women is the cost of tick-

ets. There used to be a sliding ticket price, \$6 in advance, \$8 at the door, and \$5 after 1:30. Starting with the last dance, it's \$7 across the board. "The price keeps creeping up," as Paul Mur-

Varieties of drag: Gerry Oxford, Sister Florida Naranja, Eilert Frerichs and John Higgins at GCDC's Tut Tut!



phy from Dignity puts it. He favours the suggestion to also have smaller dances, at a lower price.

Bob Stout is well aware that some people feel "they (the dances) are too big now." He hopes that a group within GCDC, composed of those groups interested in working on smaller dances, will soon begin holding dances at the 519, or someplace like it, scheduling them in between the larger ones. Such dances could serve particular markets, such as women or younger gay people.

The GCDC is unique in the way it operates. It is the largest coalition organization in the city, utilizing an enormous number of volunteers to do only one thing: throw a party. The group has no political agenda or common view of the community, apart from meeting its demand for dances. Each member organization strives to muster as many shift credits (which translate into dollars and cents) as it can with the result that, in this collective effort, each part is more important than the whole.

"The problem with the GCDC is that there is less emphasis placed on the second word: community," says Glen Hutzel, who was involved with the early dances. "Rather than creating an alternative, what they've done is glorified the bar scene, providing one of the best discos in town." He believes some people "don't go for the really high-powered dances, complete with a laser system."

The name of the game is now money, which is not necessarily a bad thing — after all, they are so successful. As one of the organizers pointed out, "we really appreciate the people coming out so we can put (their) money back into the community."

Recently, the newly formed community umbrella organization in Montreal, Réunion des Associations Gaies et Lesbiennes à Montréal (RAGLAM), has asked the GCDC for some assistance in establishing a similar setup in their city. Indeed, this type of fundraising/community dance could be successful in several cities. The GCDC experience would suggest it is best to start small,

professionalize and spend money on advertising.

"I can't say I would do anything different," says Bob Stout, who was also very involved with the successful community centre/club, the Turret, in Halifax. He still has a dream, though, that some day "we'll have our own club, and the money from that can go towards a gay community centre."

For the foreseeable future GDCDC dances will stick to their familiar format. The Concert Hall and the laser system are booked well into 1983. The DJs, also volunteers, can rock, charge and drive the crowds frantic for some time to come.

Downstairs women, men and the indeterminate strut and prance to the strains of old rock and new wave.

Looking out from the upstairs balcony there is a sea of men — many without shirts and basting in sweat — jumping to "Gloria, Gloria." Ecstatic. In their element.

Philip Fotheringham □

Rights not infringed by lengthy trial delay

TORONTO — A 16-month delay in the trial of a gay man accused of spitting at a policeman did not breach the Charter of Rights guarantee of a speedy trial, an Ontario Supreme Court judge has ruled.

According to the *Toronto Star*, Mr Justice Frank Callaghan decided David Coghlin was partly to blame for the delay because he failed to appear for trial last September.

Coghlin was earlier acquitted of a charge of obstructing police in the May 9, 1981 incident that led to the arrest. He still faces a second and more serious charge of common assault. Another man, Bruce, who was charged in the incident with creating a disturbance, has also been acquitted.

The charges were laid after the two men were picked up outside a donut shop at Bloor Street and Walmer Road for allegedly throwing coffee at a police cruiser. The men, one of whom was wearing a "No More Shit" button to protest the February 6 bath raids, say they were called faggots by the officers and taken to the station where they were separated, stripped and questioned. They were not informed of the charges until after their release (*TBP*, June 1981).

Danny Cockerline □

Oh! Nudity! Not in Toronto!

TORONTO — A metro police morality officer (cum theatre critic?) has determined, after attending the opening night September 8 of *Oh! Calcutta!*, that the 1967 Broadway hit is too racy for Toronto audiences. He is seeking the consent of the Ontario attorney-general's office to lay charges under Section 170 of the Criminal Code, which deals with public nudity.

The bare facts: according to the officer there is nudity in four of the show's twelve numbers, as well as several scenes of, brace yourself, *simulated sex*.

Last September police failed to take the sex out of the "sexual musical" *Let My People Come* when a charge, laid under a municipal by-law, was dismissed. They did, however, succeed in attracting plenty of media attention to the production (which is still playing at the Basin Street Cabaret).

Danny Cockerline □

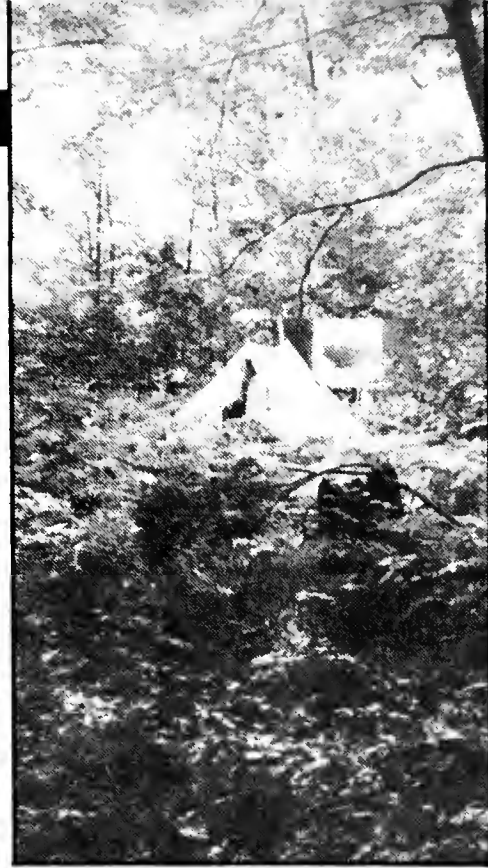
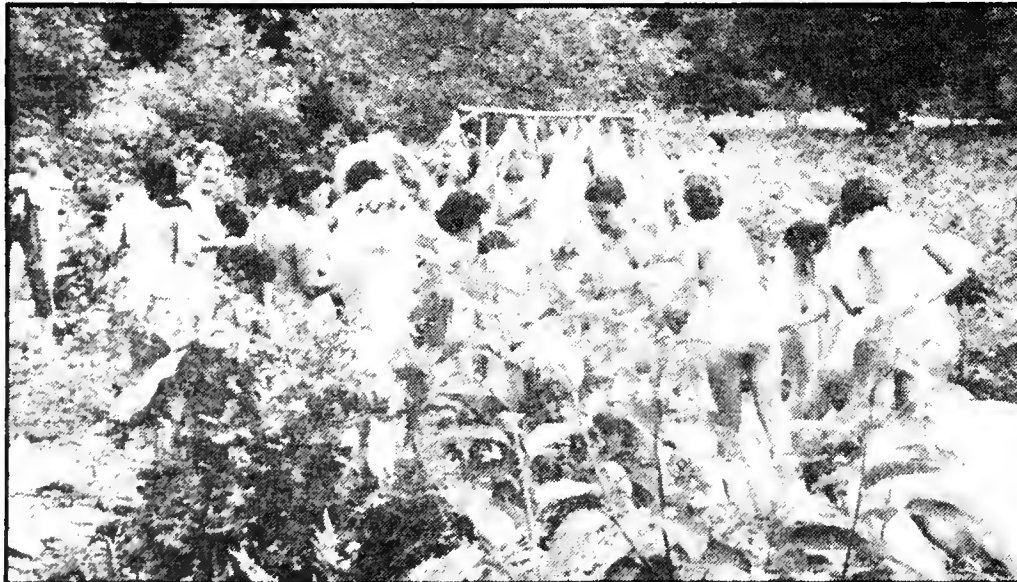
CELEBRATIONS

Search for sun and song

Michigan and music: Ten thousand women and four music-filled days provided *TBP* photographer Debbie Bloomfield with an endless array of irresistible images.

Emceed by Boston musician and comic Maxine Feldman, the eighth annual Michigan WoMYns Music Festival featured Sweet Honey in the Rock (bottom photo), Vancouver's Fer-ron, Holly Near, Margie Adams, Cris Williamson, June Millington and many other popular lesbian performers.

In addition to music, festival facilities and services (for \$50-\$70 for four days) included: child care, vegetarian food, merchants, workshops, chemical-free space, provisions for the disabled and, for the first time, not a drop of rain. Dusty days gave way to cool nights. Those who needed to keep warm were advised to insert themselves between two naked bodies.



This year's festival was held on a new site — 651 acres of unfarmed land in the middle of a quarter of a million acres of protected forest land near Hart, Michigan. Festival organizers, the We Want the Music Collective, are hoping to raise enough money for a downpayment to buy the property by October 15. "If we lose this site there are no other options for places to hold future festivals," they warn. Contact them at 1501 Lyons Street, Mt Pleasant, MI 48858.



FBI and CIA continue to promote gay "security risk" myth

Washington sex scandal: all lies

WASHINGTON — The key witness in the Washington page boy scandal, 18-year-old Leroy Williams, testified August 28 that he had fabricated his stories about sex with congressmen.

After being arrested for public intoxication in a Washington theatre, Williams admitted he'd lied in his allegations. His claims that sexual favours of pages were bought by Congressmen for drugs, money and promotions sparked front-page news stories across the US in July.

The Justice Department wrapped up its investigation of sex on Capitol Hill after the FBI was unable to obtain any evidence that would warrant criminal prosecution. A special House commission also failed to substantiate charges of misconduct, but recommended that pages should be better supervised and housed in one dormitory.

Washington correspondent for the *New York Native* and the *Advocate*, Larry Bush, had speculated that the entire scandal was a media event that conveniently overshadowed revelations that the FBI has been involved in spying on

the gay community for more than 30 years (See *TBP*, September).

In a note to Congress in August, the FBI outlined its response to charges of spying on gay Americans. The Bureau will provide information only on files opened since January 1977 and on those dealing with national security. This leaves most of the material compiled over the last 30 years still hidden in the Bureau's vaults.

The FBI has continued to tell the press that its presence in Washington, New York and California gay bars is important for national security. Stories of a Soviet KGB spy ring designed to entrap homosexual government officials in Washington have been leaked to the press.

In spite of its 30 years of surveillance, the Bureau has not been able to discover evidence that a single gay person has betrayed state secrets to remain in the closet.

The CIA has also become embroiled in the gay "security" issue. Four gay persons who were refused employment, fired or had their security clearances revoked by the Agency are taking court ac-

tion to challenge the CIA's assertion that homosexuality poses a threat to national security.

Washington gay activist Frank Kameny said that the CIA's real objective is to "remove queers," not to preserve national security. American Civil Liberties Union Attorney Mark Lynch, representing one of the fired employees, noted in his suit that his client "is not embarrassed or ashamed about his homosexuality and that his family, friends, and some of his neighbors are aware of his sexual orientation. Accordingly the plaintiff's homosexuality does not render him susceptible to blackmail or other pressures." □

NSW anti-bias board urges law reforms

SYDNEY — The New South Wales Anti-Discrimination Board finally released its far-reaching 652-page report, entitled "Discrimination and Homosexuality," July 5. The work is being called the most authoritative statement on

anti-gay discrimination to be produced by a government in the English-speaking world.

The report was released just five days after the state government had been forced to reverse its decision to scrap the board under pressure from gay, black, women's and civil-liberties groups. The government had claimed the board was to be abolished as a cost-saving measure.

At a press conference, Board president Paul Stein detailed problems of police harassment, street violence, public attitudes, discrimination in employment and education, and religious prejudice. He said that the Board's research had shown that "homosexuals are not sick or in need of therapy or cure; are not child molesters or crusaders who recruit the young; are not a public menace requiring special police surveillance. Homosexuality has not caused a sudden moral decline or change in family structure in countries and states where it has been decriminalized."

Among the Board's 52 recommendations for government action were the amendment of the Anti-discrimination Act to include sexual orientation, the decriminalization of sex between consenting adults of the same sex, law reform to establish statutory equality with heterosexuals, and an end to police surveillance and entrapment.

The Homosexual Law Reform Coalition is planning a major campaign to pressure the government to act on the report. A kit has been prepared, to be sent to all NSW parliamentarians, and a demonstration was held outside Parliament August 26. □

Cop-gay tensions rise in San Francisco, Minneapolis

SAN FRANCISCO — Police brutality may become a major issue in the upcoming municipal elections as pressure mounts to place Proposition A on the ballot.

The proposition calls for the establishment of an Office of Citizen's Complaints with civilian investigators to replace the Police Internal Affairs Bureau, which presently investigates complaints.

Supervisor Doris Ward called on all communities to recognize the importance of the ballot measure. "Police brutality is an issue that hits all minority groups," she said.

Ward spoke at a meeting organized by a coalition of lesbian and gay groups in response to a continuing series of complaints against police, who have been verbally and physically abusing gay men in the early-morning hours and arresting them on misdemeanor charges. A number of the men required medical treatment after their ordeals. An organization called the Community United Against Violence (CUAV) submitted reports from 20 victims alleging police brutality late in August. The group asked that the District Attorney investigate the cases to see if charges should be laid against the officers involved.

The community celebrated a victory September 8 when the Park and Recreation Department agreed to remove signs that declared parks closed between 10 pm and 6 am. A favourite tactic of police officers had been to arrest men leaving or entering the parks at night for non-compliance with the closure notices.

Police denied the charges. "The arrest of a couple of people for public drunkenness doesn't sound like harassment to me," said Police Captain Don Taylor. Taylor is in charge of the Mis-

sion Police Station, where most of the complaints have originated. "When black people are arrested they say it's because they are black. When gays are arrested they say they are getting picked on because they are gay."

City Supervisor Richard Hongisto demanded to know if San Francisco Police Department Chief Con Murphy had made it a policy to round up gays off the street. In response to Taylor's remarks, Hongisto asked if the Chief had in mind any remedial counselling for those captains who generalize about minority communities.

Police-gay relations also boiled over in Minneapolis this summer after four officers were cleared of brutality charges that resulted from the beating of two gay men on New Year's eve.

The two men, Rick Hunter and John Hanson, were cleared of charges of dis-

orderly conduct, fourth-degree assault and interfering with legal process after eight eye-witnesses testified that police had attacked the pair and called them "faggots" and "queers."

In a subsequent report on the incident, Police Chief Bouza cleared the officers involved and went on to say that "many citizens cannot distinguish the crucial difference between legally applied violence and police brutality."

Two hundred and fifty demonstrators marched around City Hall July 20 to protest the fact that the officers were cleared and the Minneapolis Civil Rights Commission sent a letter to the mayor asking for a grand-jury investigation into police brutality. Hunter and Hanson announced they had filed a lawsuit against the Minneapolis Police Department and the four officers involved in the incident. □

July 20 demonstration at Minneapolis City Hall: "legally applied violence" or police brutality?



French code reform gets final approval

PARIS — The National Assembly gave its final approval July 27 to a bill that repeals the last section of the French penal code to discriminate against gays.

Section 2 of Article 331 of the penal code had set the age of consent for gay sex at 18 years. With its repeal, the age of consent for all sexual activity in France is 15 years.

The passage of the bill fulfills a major promise, made by the socialists during the 1981 election campaign, to end discrimination against gay people.

Conservative forces in the Assembly and the Senate attempted to block the bill to the bitter end. The reform was defeated in the opposition-controlled Senate last May and sent back to the Assembly. There, as a last-ditch effort, the bill's opponents, notably M Foyer (who led a successful move to block the same reform under the previous government), argued that the bill could not be approved without the consent of the finance committee, because state revenue would be reduced by the loss of income from fines. The argument was dismissed as "trivial" by the socialist president of the session, and the Assembly went on to approve the bill's fourth and final reading.

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Section 2, Article 331 was placed in the French law books by the Vichy government during the Nazi occupation in the 1940s. Laws prohibiting consensual sex between adults had previously been abolished after the French revolution in 1789. □

Peru police smash beauty contest demo

LIMA — Several women were injured and 22 were arrested after police attacked feminists protesting the Miss Universe Pageant held here in July.

Different groups of women demonstrated along a public motorcade through downtown Lima. The women carried signs saying "Beauty Contests Don't Hide Poverty" and "Beautiful or Ugly, a Woman is not an Object," and threw pamphlets into the crowd on a number of occasions.

Police first attacked a group of protestors as the motorcade passed along the Paseo Colon. At first the women held their own but police reinforcements arrived and surrounded the protestors, beating them with clubs. At least two women were taken away by ambulance.

"What you are doing is an attack against beauty," said one officer as he threw a protestor into a patrol car.

A newly formed lesbian group is planning to hold a second Latin American and Caribbean Women's Conference in Lima in 1983. The first conference was held in Bogota last year and was supportive of lesbian concerns. More information is available from the Centro Para Mujeres, No. 2211, Jirón Quilca No. 431, Lima 100 Peru. □

Colombian groups form first coalition

BOGOTA — Colombian gay organizations have launched the country's first national gay association, the Instituto Lambda de Colombia.

The association hopes to offer medical, legal and psychological services, to establish social and cultural programmes and to continue the struggle for gay rights across the country.

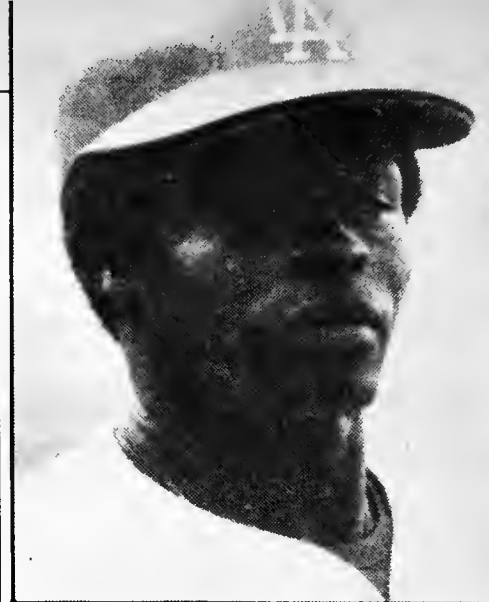
Colombian gays began to organize in 1979 with the emergence of the Grupos de Encuentro por la Liberación de los Gay (encounter groups for gay liberation) in Bogota and the publication of *Ventana Gay* (Gay Window) in 1980. During the last two years groups have been set up in most of the country's major cities and *Ventana Gay* has established a national readership.

Although plans for the country's first national gay conference fell through last year, it is hoped that the new organization will further strengthen the fast-growing network of gay and lesbian groups in the country's diverse regions. □

Gay radio approved after French protests

PARIS — Fréquence Gaie, the world's first 24-hour-a-day gay radio station, has been officially recognized by the French government and will receive state support.

Since the election of the Mitterrand government, more than 150 "free" radio stations have been operating on the Paris FM range. Last year a special Independent Commission was set up to



Glen Burke, who quit the Oakland A's in 1980, is the first former major league baseball player in the US to come out. Burke talked openly about his gay life in the October issue of *Inside Sports*. Burke's baseball career began with the Los Angeles Dodgers in 1972, but he was unexpectedly traded to Oakland in 1978, apparently because the Dodger management found out about his lifestyle. Burke is presently a member of San Francisco's champion gay softball team, the Pendulum Pirates, and is active in Black and White Men Together. □

regulate FM programming and to select which 20 stations would be allowed to continue on an authorized wavelength. When the commission's recommendations were leaked July 15, Fréquence Gaie, the fourth most popular of the "free stations" and one of the few catering to a specific minority group, had not been selected.

French gay groups reacted immediately, charging discrimination. Listeners were asked to telegram President Mitterrand, saying simply, "We want Fréquence Gaie." More than 13,000 telegrams were received. Only three days later, on July 20, 3,000 people marched on the communications ministry demanding that the station be recognized.

When the commission's report was published July 21, the gay station was included in the list. It will receive a special wavelength for both Paris and the suburbs, and a grant to cover costs (no advertising is allowed) and salaries for two or three full-time employees. □

Guardia Civil trio face murder charges

BARCELONA — Three members of Spain's notorious Guardia Civil (Civil Guard), set up under the fascist Franco dictatorship, are facing trial for the brutal murder of three gay men.

The burned bodies of the three men were found in a car outside the city of Almeria in the early morning of May 10, 1981. The Guardia, who were already present when police arrived, told police that the dead men were escaping Basque separatist guerrillas and claimed that the car had burst into flames after they had opened fire.

It soon became clear that the three men had not been escaping guerrillas. The men had been tied together in the back seat of the car. Witnesses reported that the Guardia had prevented passing drivers from putting out the flames. Evidence at the trial, which began June 14, suggests that the inside of the car had been doused with gasoline and then set on fire, possibly to hide marks of torture on the bodies.

Although news that the victims were gay spread rapidly throughout the community and was reported at a meeting of the coordinating body of the country's various gay-liberation fronts, the facts

have still not been adequately covered in the press. While defence attorneys attempted to discredit the victims by hinting about their "perverse" backgrounds, as if that could somehow justify their murder, the families' reluctance to deal with the issue has so far prevented any discussion of homophobia as a motive for the killings. □

Judge strikes down Texas sodomy law

DALLAS — Federal District Court Judge Jerry Buckmayer has struck down the Texas sodomy law, declaring that it is an unconstitutional violation of the right to privacy.

Section 21:06 of the Texas Penal Code had made contact between the genitals of one person and the mouth or anus of another person of the same gender a misdemeanor punishable by a \$200 fine.

The decision to overturn the law was the result of a 1979 lawsuit filed by Dallas Gay Alliance President Don Baker, who had the support of the Texas Human Rights Foundation. Baker claimed that section 21:06 violated his constitutional rights to privacy, due process and equal protection.

The decision makes Texas the 26th state that has no legal restrictions against consensual homosexual sex between adults.

Lucia Valeska, Executive Director of the National Gay Task Force, pointed out that the ruling could be cited when similar laws in other states are challenged. "Winning this case in Texas may well pave the way to success in gay civil-rights battles across the country," she said.

Sodomy laws are presently being challenged in Tennessee, Arkansas and Michigan. □

Rightist group claims credit for GCN arson

BOSTON — A right-wing paramilitary group calling itself the Werewolves has put up posters in the Boston area claiming responsibility for the July 7 fire that destroyed the offices of *Gay Community News*, Glad Day Books and *Fag Rag*.

The group threatens to "follow up our most recent act of burning the gay press centers by bringing you a host of such fine deeds as assassinating lesbians and gays."

The posters appeared soon after the discovery that the building that housed the gay institutions had been sold to Boston's largest downtown developer, the

Werewolves poster: "a host of fine deeds..."

! ATTENTION !

ALL YOU FILTHY COMMUNISTS, SOCIALISTS, DRAFT RESISTERS, FEMINISTS, GAYS AND THE REST OF THE SCUM OF THE EARTH, YOU KNOW WHO YOU ARE! JEW'S, LIBERALS, INTER-RACIAL COUPLES, MEMBERS OF THE PRESS, RADICALS AND ARE RUNNING OUT ULTRA RIGHTIST HAVE FORMED WILL FOLLOW UP ACT OF BURNING CENTERS, BY TO YOU A HOST FINE DEEDS ASSASSINATING AND GAYS THE NEAR FUTURE HOPE OF ANY FOR OUR CAUSE IS AND WELL TRAINED COMPRISED OF WE WILL USE THE TECH, STATE OF THE URBAN GUERRILLA SPECIALTY. WE HAVE YOU WILL COME TO WEREWOLVES!

LEFTISTS, YOU ALL OF TIME! OUR NEW GROUP OF TERRORISTS JUST RECENTLY AND OUR MOST RECENT THE GAY PRESS BRINGING OF OTHER SUCH AS LESBIANS WITHIN GIVE UP RESISTANCE, A JUST ONE, ARE WE.

VETERAN LATEST IN HIGH ART WEAPONRY, TACTICS ARE OUR WAITED TOO LONG KNOW US A THE



Bertram A Druker Co, a few days after the fire for a token sum of less than \$100. The arson squad is investigating both this and the Werewolves' claim.

Meanwhile, *Gay Community News* has continued to appear on schedule and Glad Day Books has relocated to 43 Winter Street, 2nd floor, Boston, MA 02108. Although the proof copies of *Fag Rag*'s twelfth anniversary issue were not destroyed in the blaze, a dozen printers have refused to publish the issue. At least one printer replied in writing that their company had "made the decision not to produce it due to the radical nature of the material." □

Queensland clean-up has activists worried

BRISBANE — Growing police power, recently expanded by new legislation in this Australian state, has the gay community and civil liberties groups worried.

A series of police raids on distributors of videotapes for home viewing is one cause for concern. Another is the passage of several new laws — including legislation creating a Police Complaints Tribunal to replace a system of internal review, a Printing and Newspaper Act and a new Commonwealth Games Act — by the Queensland State Parliament, which is dominated by the conservative National Party.

Thousands of Queensland residents own video machines because strict censorship laws result in cuts to most films that reach cinemas. More than 200 charges against video retailers are waiting to be heard as a result of the recent raids. Local activists fear this campaign may signal the start of a more general "clean-up" in preparation for the Commonwealth Games to take place in this city in October.

The new Police Complaints Tribunal has the right to subpoena witnesses and then charge them with contempt if it considers their evidence "vexatious or frivolous."

"In terms of complaining, you're liable to be screwed for damages if you do, or for contempt if you don't," said Laurin McKinnon of Brisbane's Gay Action Alliance. "Worse, the tribunal offers nothing to guarantee protection from police retaliation outside its doors." The tribunal is seen as a government attempt to put the lid on a steady stream of complaints of corruption and brutality against state police.

The Commonwealth Games Act gives police power to stop and search anyone they suspect may intend to "offend good order." The Printing and Newspapers Act provides penalties for printing and distributing anonymous printed matter. There are rumours that a new Summary Offences Bill will include provisions for detention without arrest, and arrest without warrant.

Police activity has always been stepped up against the gay community in times of real or perceived crisis, and it is feared that paranoia about "terrorist" activities at the games will spark a major crackdown. The situation has been made worse with the arrest, and resulting press coverage, of two Brisbane soldiers charged last May with the rape-murder of a 13-year-old boy. □

World News credits

The Advocate (San Mateo); *New York Native* (New York); *Bay Area Reporter* (San Francisco); *Gay Life* (Chicago); *Gay Community News* (Boston); National Gay Task Force (New York); *Washington Blade* (Washington DC); *United Methodist Communications* (New York); *Ventana Gay* (Bogota); Don Treble (Brisbane); Kendall Lovett (Sydney); *Gay News* (London); *Campaign* (Sydney); *Gay Community News* (Melbourne); Hector Anabitarte, Ricardo Lorenzo and Aurora (Barcelona); Claude Peck (Minneapolis) off our backs (Washington DC)

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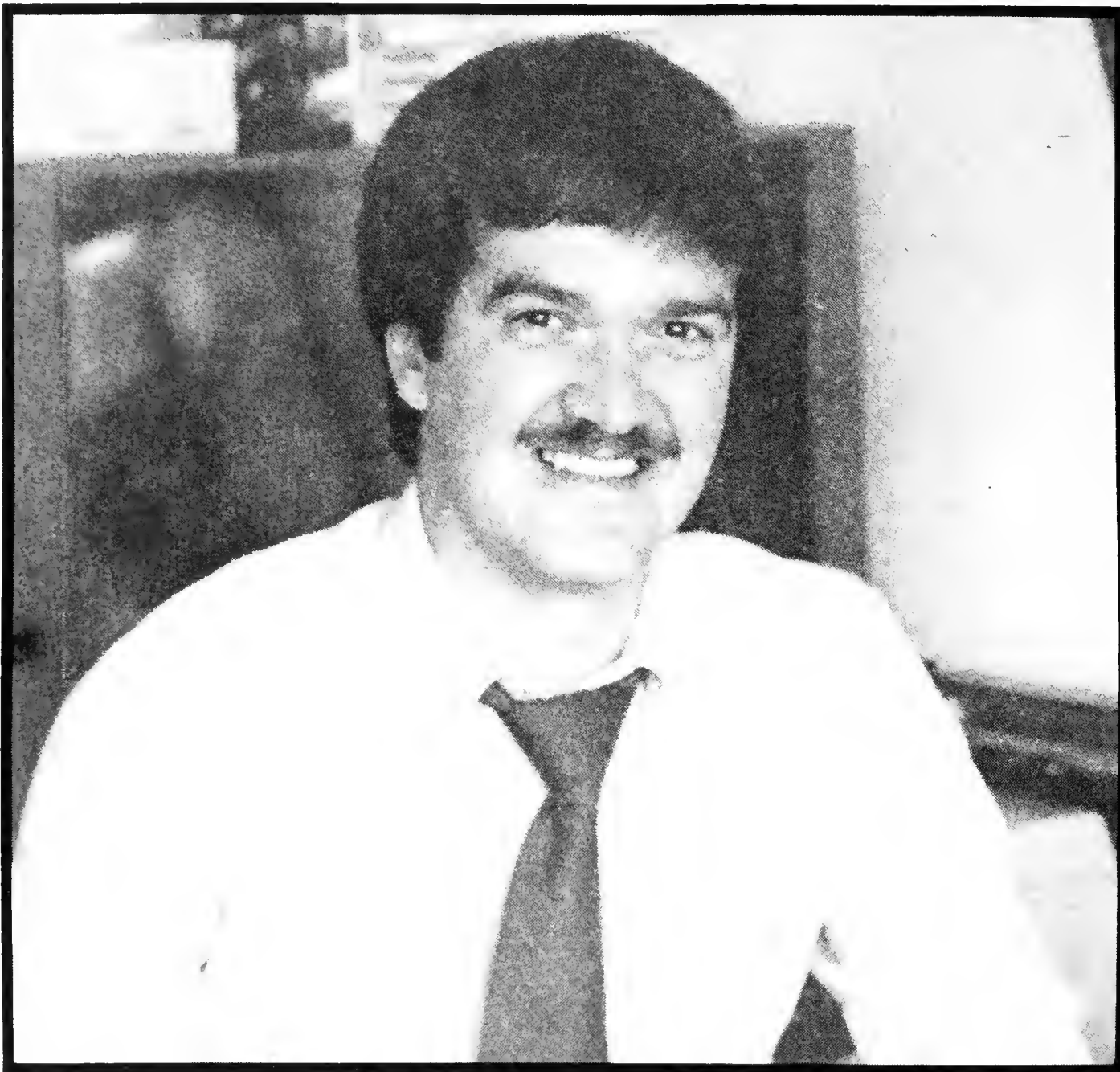


photo: Rick Parry

Unless you're gay, that is.

When job counsellor Rob Joyce's employers were told that he had paid for sex with an adolescent, they didn't tell him about the allegation. They didn't tell him they were conducting an investigation. They didn't allow evidence from a fellow employee that the accusation was contrived and made for political reasons. They didn't even tell Joyce that they had decided to place his name on a list of suspected child abusers.

When he did find out — through a leak — he asked to be allowed to refute the charge and be given a lie detector test to establish his innocence. What he got was a dismissal from his job for being "uncooperative," that is, for daring to insist on his right to defend himself against a very serious allegation.

You see, Rob's employers knew he was gay; his openness about it was considered an asset, since much of his work consisted of counselling

young gay men trying to get out of prostitution. So, they figured, the story *had* to be true, he *must* be guilty. Gay men do that sort of thing. No need to hear his side of the story. No need even to tell him that, by placing him on a list of suspected child abusers, they had effectively

Send your contribution to:

The Rob Joyce Legal Defence Fund

c/o The Gay Rights Union
Box 3130, MPO
Vancouver, BC
V6B 3X6

banned him for life from his chosen field of work.

Grace McCarthy, British Columbia's Minister of Human Resources and the official ultimately responsible for this travesty, has refused to act, despite extensive protests from virtually every quarter of British Columbia and the demand of the BC ombudsman. Even though her ministry has now revised its procedures to eliminate such secret "trials," it refuses to strike Rob's name from McCarthy's list.

Rob Joyce now has no alternative. He has to sue for libel to clear his name in an official and public forum. And to force a retreat by those who are convinced that gay is guilty.

Vancouver's Gay Rights Union has established the Rob Joyce Legal Defence Fund to raise the money for the suit. They want to give Rob his day in court and establish that gay doesn't mean guilty. Make a donation today.

"Security risks" and circular logic in the UK

"What kind of man could live a lie at the Queen's side for 10 years?" asked the *Daily Express* — one of England's mass circulation national morning tabloids — in its edition of Wednesday, July 21. The man in question was Commander Michael Trestrail, former head of London's Metropolitan Police Royal Protection Unit and for nine years personal bodyguard to the Queen.

"The distress of his departure," the *Express* said, "must be compounded of several factors: distaste for the sordid facts of the affair, disbelief that this loyal servant could have lived a secret life of deception for so long, and anger as yet another gap in the security of her household was revealed."

The "sordid facts" were these: an alleged male prostitute had contacted the *Sun*, another national daily with a reputation for sensational journalism. According to the *Sun*, the man said, "I want to tell my story. The Queen's bodyguard is a homosexual and I can prove it." In return for his proof, the man was said to have demanded a large sum of money. The *Sun* chose not to promise payment and not to go to press with the story — not right away, at least — but turned the information over to the police.

Early Saturday morning, July 17, Commander Trestrail was summoned to Scotland Yard, where he was confronted by the Yard's assistant commissioner in charge of the Criminal Investigation Department, Gilbert Kelland. Trestrail was asked directly if the allegations against him were true. "He knew his dark secret was out," the *Sun* reported, "and confessed openly."

It was not until Monday morning that British Home Secretary William Whitelaw, the cabinet minister with jurisdiction over the police force, was informed of the allegations, Commander Trestrail's confession and his subsequent resignation. He informed Parliament later that morning that the Queen's personal bodyguard had resigned after "confessing to having a homosexual relationship over a number of years with a male prostitute." Within hours the latest "palace scandal" was the lead item on broadcast news throughout the country.

The *Sun*, owned by Australian newspaper magnate Rupert Murdoch, made much of its patriotic concerns in not paying the prostitute and not releasing the story until Scotland Yard had been given the opportunity to investigate it. These concerns, however, did not stop the paper from running full-front-page "Sun exclusives" with regularity in the following weeks, releasing information in installments, resurrecting the incident again and again for its readership. For two days, many of England's other national newspapers ran in hot pursuit of the prostitute's name and whereabouts — with chequebooks in hand. A substantial sum would be paid to anyone who could supply the name of, and lead them to, the man who claimed to be Michael Trestrail's bedmate for 11 years; the bounty was believed to be in the thousands of pounds.

The *Sun* perhaps saved its competitors a lot of money when Friday morning's front page announced, "The *Sun* can today name the gay lover of disgraced Queen's bodyguard Michael Trestrail." He was described as "black-haired Michael Rauch, 36, a slim 5 ft. 11 in. tall

male prostitute in London's twilight homosexual underworld." The liaison began, said the paper, back in the 1960s when Rauch had just finished serving "a year in jail — for 'rolling a queer' and stealing £30." Rauch, the article continued, "who likes to pluck his eyebrows because he believes it adds to his allure — was no stranger to the twilight world."

Commander Trestrail was quoted by the *Sun*'s reporter as saying, "I knew the terrible risks I was taking — but I just could not help myself," and, "I'm glad my parents are dead. My dad was a Cornishman... he would never have understood."

Accusation, innuendo, value judgment and assumption escalated in the weekend press. Sir John Junor, in the *Sunday Express*, described Trestrail as guarding the Queen by day and chasing the queens by night, and suggested that Trestrail was part of a "gay community among the Queen's staff sheltered by senior officials with public school backgrounds."

Trestrail, who had actually remained silent and unavailable to this point, issued a statement through his attorney Sunday night. It became banner headline news for the tabloids Monday morning, July 26.

The statement — written by solicitor Sir David Napley and referring to Commander Trestrail in the third person — was, according to Napley, being issued for two reasons: "First, to correct some of the more blatant falsehoods which have appeared in the press, and secondly, in the hope, however improbable its fulfilment, that his family and friends may be spared from further journalistic harassment, including the daily surveillance and shadowing of his sister's movements."

"It has been represented that his relationship with a male prostitute was continuous, 'lasted 11 years, and ended last year.' That is untrue. The relationship was casual, only occasional, and ended three years ago...."

"In comments by Sir John Junor in the *Sunday Express*, which it may be thought plumb the very depths of scurrility, poor judgment and bad taste, it was suggested that his homosexual tendencies must have been suspected by those who knew him best. That is also untrue...."

"It may seem paradoxical that while the fact that a man is homosexual is not such as to debar him from employment touching areas of security provided he acts discreetly, no one has observed that it was precisely because of Mr Trestrail's discretion and discreetness that no one suspected."

"I would invite journalists to cease the harassment and apply the few shreds which today remain of British journalistic fair play. This man has suffered enough for an accident of birth."

The picture, through this first week of newspaper drama, was one of a highly dedicated public servant profoundly unhappy with the sexual orientation he (or his lawyer) regarded as "an accident of birth," and deeply closeted out of fear that public disclosure would end his career. Indeed, Attorney General Sir Michael Havers confirmed that had Commander Trestrail admitted his homosexuality at the time of his ap-

pointment he would not have been given the job.

The *Sun*, despite David Napley's plea, ran another "Sun world exclusive" in the Wednesday July 28 edition under the headline "Royal Cop Blackmail Plot." Trestrail, it reported, had received a letter three years before from a different unnamed hustler threatening to expose his "secret homosexuality" if "you don't pay up."

"Commander Trestrail," according to the *Sun* story, "called the blackmailer's bluff and threatened to report him to Scotland Yard. He never did so — but he did not hear from the blackmailer again."

Through all of this there remained no evidence of a security risk. Commander Trestrail had not succumbed to blackmail, and had elements of the British press not chosen to be party to a winnerless blackmail scheme he would likely be doing his job today.

The *New Statesman*, in its July 30 edition, put into perspective the scenario that had been reading elsewhere like a trash novel:

"Commander Trestrail was by all accounts a punctilious, loyal and popular bodyguard to the Queen. His resignation has been almost universally used as further proof of police laxity, corruption, inefficiency. It is nothing of the kind. Commander Trestrail has quite simply been the victim of entrenched prejudice against homosexuals."

"The traditional liberal apology for treating all homosexuals as a potential threat to State security is that they are uniquely vulnerable to blackmail. Commander Trestrail was indeed subject to one blackmail attempt three years ago. It failed completely, as blackmail always will when the intended victim refuses to succumb. There was, therefore, no justification for the Attorney General, Sir Michael Havers, airing his retrospective opinion that his 'worst fears' had been confirmed by news of the failed blackmail attempt. Commander Trestrail was not the victim of actual or potential blackmail. He was the victim of a prostitute who wanted money from the *Sun* and of the *Sun* which wanted increased publicity and the spurious mantle of moral probity."

"The *Sun* with unconvincing primness made much of the fact that it had refused to pay the prostitute. But the fact is if papers like the *Sun* did not have a well-established reputation for paying money to sexual supergrasses and then using the information gained to the maximum salacious and commercial effect, then the entire situation could not have arisen. Indeed the concept of homosexuality being the basis for potential vulnerability to blackmail is wholly circular and self-fulfilling. If society did not work on the assumption that (in particular male) homosexuals were a security risk, there would be no pressure to conceal the fact or liability to blackmail or fear of exposure."

What is circular, as well, is the influence that assumption has on the press, as long as it is assumed that unearthed scandal and intrigue will sell newspapers. There is no indication that the pattern is likely to be broken soon.

David Dubow □

David Dubow is a freelance writer from New York, now living in London.

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Out in the City

TBP'S GUIDE TO WHAT'S GOING ON IN TORONTO THIS MONTH

Stage Jon Kaplan

□ **Murder/Lover.** The story of Patti Smith, the girl who didn't fit in, who didn't like being a girl, who wanted to be everything but what she was. Created by Sky Gilbert using the poetry and music of Patti Smith. Designed by Patsy Lang, presented by Buddies in Bad Times Theatre and starring Stuart Clow and Mary Hawkins. Previews Sept 22-23, opening Sept 24 through Oct 10. Thurs-Sat, 8:30 pm; Sun, 2:30 pm. The Theatre Centre, 666 King St W. 862-0659.

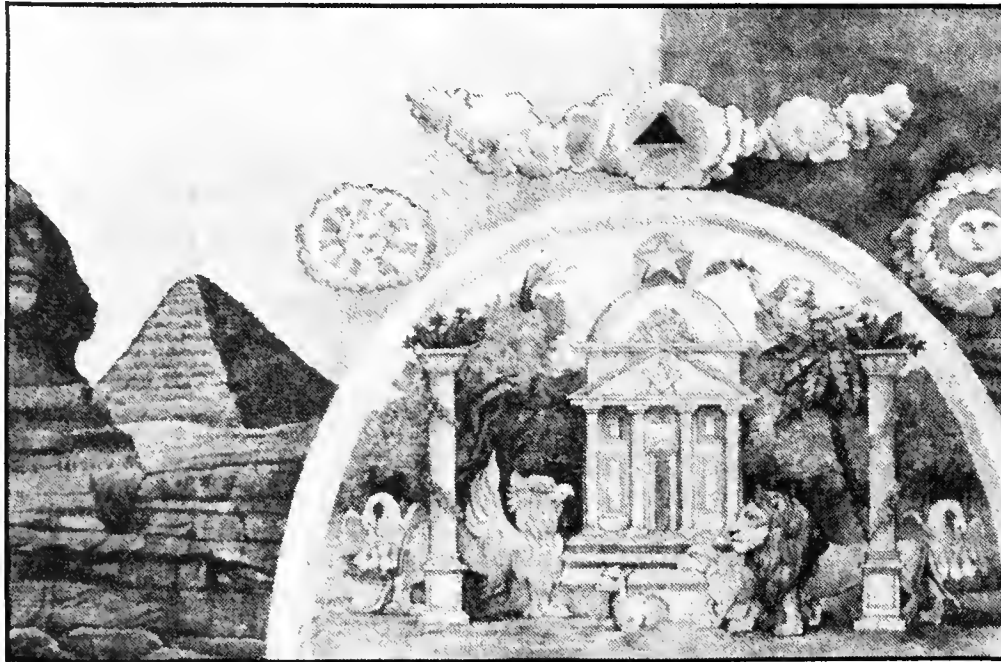
□ **Mass Appeal.** Last year's Broadway hit by Bill C Davis, starring Milo O'Shea and directed by Geraldine Fitzgerald, about a young priest at odds about how to deal with a congregation. Not an updating of *Going My Way*, since homosexuality in the priesthood is one of the pivots on which the plot turns. O'Shea is wonderful. Through Oct 23. Mon-Sat, 8:30 pm; Wed and Sat, 2:30 pm. Royal Alex Theatre, 260 King St W. 593-4211.

□ **Nicki's.** The first Equity Showcase presentation of the year is an adaptation by director Mel Tuck of Robert Patrick's *Kennedy's Children* and William Saroyan's *The Time of Your Life*. Free admission, but reservations strongly recommended. Oct 7-10 at 8:30 pm. Harbourfront Studio Theatre, 235 Queen's Quay West. 869-8412.

□ **Cabaret.** The Kander-Ebb musical in a dinner theatre setting, starring Jan Kudelka as Sally Bowles and Tom Kneebone as the MC. Mon-Sat, 6 pm; Wed and Sat, 12 noon (meal and show in each case). Limelight Dinner Theatre, 2026 Yonge St. 482-5200.

□ **Oh! Calcutta!** Toronto finally gets a version of the world's longest-running erotic stage musical (as it bills itself). The show features unidentified skits by the likes of Jules Feiffer, Sam Shepard and John Lennon. Oh, yes — there's a fair amount of both male and female nudity. Mon-Thurs, 9 pm; Fri-Sat, 8 and 10:30 pm. Variety Dinner Theatre, 2335 Yonge St. 489-7777.

□ **London Contemporary Dance Theatre.** One of Europe's most exciting modern dance companies makes its Canadian debut. Led by Robert Cohan, a former partner of Martha Graham, the company will perform two separate programs. Oct 12-16. Ryerson Theatre, 43 Gerrard St E. 595-5088 or Ticketron outlets.



The Magic Flute: Masonic fantasies at the Canadian Opera Company. Sets by Maurice Sendak

□ **Korean National Dance Company.** Toronto debut of a colourful and unique art form. The costumes could be worth the price of admission. Oct 6-7, 8 pm. Ryerson Theatre, 43 Gerrard St E. 595-5088 or Ticketron outlets.

□ **Decameron.** A *commedia dell'arte* adaptation of Boccaccio's randy, erotic tales of ten travellers trying to escape the plague in 14th-century Italy. No, it's not depressing, but a work in the vein of *Canterbury Tales*. What can you do with a show that presents itself as "comedy and music with a gun at your head"? Presented by Stage and TPM Inc. Opens Oct 19. Tues-Sat, 8 pm; Sun, 2:30 pm. Bathurst Street Theatre, 736 Bathurst St. 595-5088 or Ticketron outlets.

□ **Satin Thigh.** Theatre Passe Muraille opens its season with a new play by Liberty-Jane Carter, about the odyssey of two women in love on the Yonge Street strip. Oct 13-31, Tues-Sun. Theatre Passe Muraille, 16 Ryerson Ave. 363-2416.

□ **Who's Afraid of Virginia Woolf?** Edward Albee's classic is presented by Hamilton's Theatre Aquarius. Oct 25-Nov 13. Hamilton Place. 525-5151 (Hamilton); 1-800-263-6972 (toll-free 416 area).

□ **Let My People Come.** A musical about

sex, including some lesbian and gay material. Basin St Cabaret, 180 Queen St W. Mon-Thurs, 8 pm; Fri-Sat, 8 and 11 pm. 598-3013. Unlimited run.

□ **Blithe Spirit.** Noel Coward's comedy about a man who has troubles with both his present living wife and his past ghostly wife. Directed by and starring Brian Bedford, with Carole Shelley and Tammy Grimes. At the Stratford Festival, with performances in repertory. 363-4471 (Toronto direct line).

□ **Talley's Folly.** The Lanford Wilson play about Matt Friedman, an immigrant Jewish accountant who woos Sally Talley, a rebellious small-town spinster. Runs until Oct 2. Theatre Plus, St Lawrence Centre, 27 Front St E. Mon-Sat, 8 pm; Sat 2 pm. 366-7723.

□ **Picnic.** William Inge's play about the effect a sexy drifter has when he visits a small Kansas town. A presentation by Stageworks Productions at the Palmerston Library Theatre. Performances are Sept 23-35, 560 Palmerston Blvd. 698-2277.

□ **Unfit for Paradise.** A performance based on Susan Swan's book. With performance and dance artists Margaret Dragu and Elizabeth Chitty. Thurs-Sun, Sept 23-26; Sept 30-Oct 3. The Rivoli, 334 Queen St W. 596-1908.

Art Ed Jackson

□ **Art Inspired by Music.** Includes work by Jack Pollock, Richard Plowright and Toller Cranston. Oct 1-Nov 6. Saxe Gallery, 100 Simcoe St. 593-1929.

□ **Photographs of Wilhelm Von Gloeden.** First of a five exhibition series on the theme "Sex and Representation," curated by Tim Guest. Gloeden's fame centres on his photographs of young, usually naked, boys. Oct 9-28. A Space, 299 Queen St W, Ste 507. 595-0790.

□ **Tourist Series/Toy Series.** Photo-realist acrylic paintings by John Hall. Wynick/Tuck Gallery, 80 Spadina Ave, 4th floor. 364-8716. Through Oct 16.

TV/Radio Stephen Stuckey

□ **Quiet in the Hills.** A one-hour radio play by frequent TBP contributor Michael Riordon. Gordon Pinsent and Lynne Deragon appear in this play about born-again US colonels, revolutionary nuns, Canadian physicians and the CIA in strife-torn Guatemala. Saturday Stereo Theatre, CBC-Stereo. Oct 2, 7:05 pm.

□ **Girl/Boy.** A strange but funny 1972 British film, in which a young man brings his current lover, of indeterminate sex, home to visit his parents. See if you can figure out who's what — the parents can't. *Great Movies*, CITY-TV. Sept 30, 11 pm.

□ **Fighting Words.** Admirers of *Toronto Sun* hacks Barbara Amiel and Claire Hoy, Can-Lit star Irving Layton or US Congresswoman Bella Abzug will quiver with pleasure to hear that these four will regularly voice their interesting and well-considered opinions on a new public affairs program. These, and other celebrity panelists will be asked to identify the source of a "controversial" quotation and to argue its merits in a logical reasonable manner. Sounds profound — Peter Gzowski is, of course, the moderator. CHCH-TV. Thursdays at 8:30 pm (starting Sept 30).

□ **Thrill of a Lifetime.** Another odd example of current CTV programming in which decent, ordinary folks have bestowed upon them the answers to all their hopes and prayers. In this program, two teenage girls are allegedly serenaded by their favourite singing group, which is, apparently, The Nylons. Also featured is a roller-coaster ride through an immense mound of shaving cream. CTV. Sept 27, 8:30 pm.

□ **Claim to Fame.** Brian Linehan, the lovable and sincere celebrity interviewer appears regularly as a panelist on this wacky new quiz game in which ordinary human beings lie and fib outrageously about their interesting career choices (barrel jumper, rat eater, goat racer), while celebrity types pretend to guess who's really telling the truth. More and more Canadian content from the people who brought you *The Trouble with Tracy*. CTV. Tuesdays, 9:30 pm.

□ **Dennis Altman's Australia Week.** An entire week of programmes on the politics, economics, society and culture of Australia, hosted by noted scholar, political commentator and author of *The Homosexualization of America: The Americanization of the Homosexual*. Ideas, CBC-Stereo. Mon, Sept 27-Fri, Oct 1, 8:04 pm.

□ **Patrick White.** An interview with the Nobel-prize winning novelist from Australia. His recent autobiography, *Flaws in the Glass*, describes how being gay has influenced his writing. His novels include *Voss*, *The Solid Mandala* and *The Twyborn Affair*, among many others. *Sunday Morning*, CBC-Radio. Sept 26, 9:05 am.

Music John Allec

□ **Holly Near.** Fresh from a European tour (including the International Women's Music Festival in Copenhagen), Near will highlight her just-released album, *Speed of Light*, in a concert at the U of T's Convocation Hall. Interpreted for the hearing-impaired. Tickets \$7.50 in advance, available at Toronto Women's Bookstore, SCM Books and DEC; \$8.50 at the door. A Womynly Way Production. Oct 15 at 8 pm.

□ **Falstaff.** Watch Sir John get it in the basket, in the Canadian Opera Company's season opener, Verdi's last opera. Starring Louis Quilico and an all-Canadian cast. Sept 23, 29, Oct 2 at 8 pm; Sept 26, 2 pm. O'Keefe Centre, Front and Yonge. 766-3271 or Ticketron outlets.

□ **The Magic Flute.** Ear-popping sopranos, cute little animals and true love in the second production by the Canadian Opera Company. The Maurice Sendak sets and costumes should be exciting. Directed by Frank Corsaro. Fri, Sept 24. Also Sept 27, 30, Oct 1, 5, 9 at 8 pm; Oct 3, 2 pm. O'Keefe Centre,

"The first great photographer of the male nude": Baron Wilhelm Von Gloeden at A Space





Unfit for paradise?

Find out at the Rivoli! From left, performers Margaret Dragu, Elizabeth Chitty and June Ellison

Front and Yonge. 766-3271 or Ticketron outlets.

□ **Angel Staccato and the White Rebels.** Heavy metal band, featuring Val Fullard. Sept 30, 10 pm. Cameron Hotel, 408 Queen St W.

□ **The Quinlan Sisters.** The fabulous Quinlans (see *TBP*'s last issue) will plug into Toronto sometime in October as part of their Canadian tour, with their special brand of slightly perverted wit. Keep an eye open for date and location.

□ **Liberace.** Those keen on regurgitation will particularly enjoy the unbelievable piano-fingerings of America's one-and-only "Mr Showmanship" — his lime-green sequined evening capes and well-upholstered purple velvet Safari suits are world renowned. Feel free to sing along as he pumps out old favourites like "Don't Cry For Me, Argentina," jazzed-up polkas and the theme from *Beat the Clock*. If you're very lucky, he may do a soulful and sincere medley of all of

John Lennon's hits. Oct 25-31. O'Keefe Centre, Front and Yonge.

Cinema Stephen Stuckey Current

□ **Lola.** Fassbinder's satiric film about corruption, set in West Germany during the '50s, features various shady shenanigans and, of course, Lola, the singing whore. A comedy. Cumberland Four (Cumberland at Avenue Rd). 964-5078.

□ **Track Two.** KLS Productions' impassioned documentary of gay Toronto, an invaluable chronicle of the bathraids. Opens Sept 24. Carlton Cineplex (20 Carlton St). 396-3456.

□ **Mephisto.** See review p 24. Carlton Cineplex (20 Carlton St). 396-3456. Less expensively: Bloor Cinema (at Bathurst), Oct 9 at 9:30 pm; Kingsway (Bloor at Royal York),

Oct 13-14 at 9:30 pm; Fox/Beaches (2236 Queen St E), Oct 8 at 7 and 9:30 pm.

□ **The Beastmaster.** See review p 24. Sheraton Centre (Queen St at City Hall).

Repertory

□ **Bilitis.** Soft-focus soft-core female skin-flick by David Hamilton. Bilitis was one of Sappho's lovers, but it is not certain if Hamilton kept historical veracity in mind when he filmed this pretty expanse of youthful flesh. Kingsway Theatre (Bloor at Royal York), Oct 20 at 7 pm.

□ **Cabaret.** "She wasn't what you'd call a blushing flower — as a matter of fact, she rented by the hour.... But when I saw her laid out like a queen, she was the happiest corpse I'd ever seen." The film. Kingsway Theatre (Bloor at Royal York), Oct 3 at 7 pm.

□ **Dressed to Kill.** Fans of psychopathic

transvestite slash-murderers should really enjoy this. I can't tell you who done it. Michael Caine. Fox/Beaches Theatre (2236 Queen St E), Oct 27 at 7 pm.

□ **Lili Marleen.** Fassbinder's glitzy wartime musical features a rather bovine Hanna Schygulla singing her schnitzel out for German troops. The title song becomes a tad tiresome. Kingsway Theatre (Bloor at Royal York), Oct 3 at 9:15 pm.

□ **Mommie Dearest.** Faye Dunaway's okay, but nothing can beat *Whatever Happened to Baby Jane?* — Bette guzzles liquor straight from the bottle while Joan whines away pitifully. A priceless treasure. Bloor Cinema (at Bathurst), Oct 6 at 7 pm.

□ **Personal Best.** Patrice Donnelly and Mariel Hemingway as Olympic athletes and lovers — a few hot scenes, but Mariel ends up jilting Patrice for a guy who plays water polo. Bloor Cinema (at Bathurst), Oct 3 at 9:30 pm; Fox/Beaches Theatre (2236 Queen St E), Oct 16 at 7 pm.

□ **Pixote.** Gripping Brazilian film about streetkids — pickpockets, hustlers and dealers — who seem too wise for their years. Heartrending scenes. Bloor Cinema (at Bathurst), Oct 12 at 9:30 pm.

□ **Polyester.** John Waters goes Odorama so that Divine can play Francine Fishpaw, an ordinary housewife. Depressed by her horrible life in Baltimore, she boozes it up while her marriage hits the skids. Tab Hunter appears briefly to make her life a living hell on earth. Bloor Cinema (at Bathurst), Oct 15 at 7 pm; Fox/Beaches Theatre (2236 Queen St E), Oct 18 at 9 pm.

□ **The Road Warrior.** Wild cult film about freaked-out punks looking for oil and kicks in a blitzed-out Australia. Much emphasis on the use of fur and bone to make one's fashion statement — neat haircuts too. Fox/Beaches Theatre (2236 Queen St E), Oct 3 at 9 pm.

Keeping tabs on "Toronto the Good": Track Two team (from left) Jack Lemmon, Harry Sutherland and Gordon Keith. Opening Sept 24th

EATING OUT

Restaurants/café

Gay management/gay-positive ambience

□ **Amsterdam Café.** 485 Church St. 968-3629. Bargain lunches: soups, sandwiches and pastries. Daily specials, licence pending.

□ **Café New Orleans.** 618 Yonge St. 922-2439. Seen/be seen patio packed year 'round. Beer, wine, innocuous fare. Go for the view.

□ **Crisp's.** 64 Gerrard St E. 977-1919. Medium-priced restaurant.

□ **Empire Diner.** 678 Yonge St. 967-3311. Disco-swing palais garage on what-you-get Yonge St. Burgers, shakes, bar. Open late.

□ **Fare Exchange.** 4 Irwin Ave. 923-5924. Small neighbourhood café.

□ **The Fat Squirrel Catering Company.** 18 Eastern Ave. 368-4040. Informal, reasonably priced home-cooked meals. 158 King St E. 861-1155. 592 Sherbourne St. 921-3142. Burger, delicatessen and outdoor barbeque menu.

□ **Fiesta.** 838 Yonge St. 924-1990. Bright, noisy, lively hyper-trend restaurant. Unusual specials.

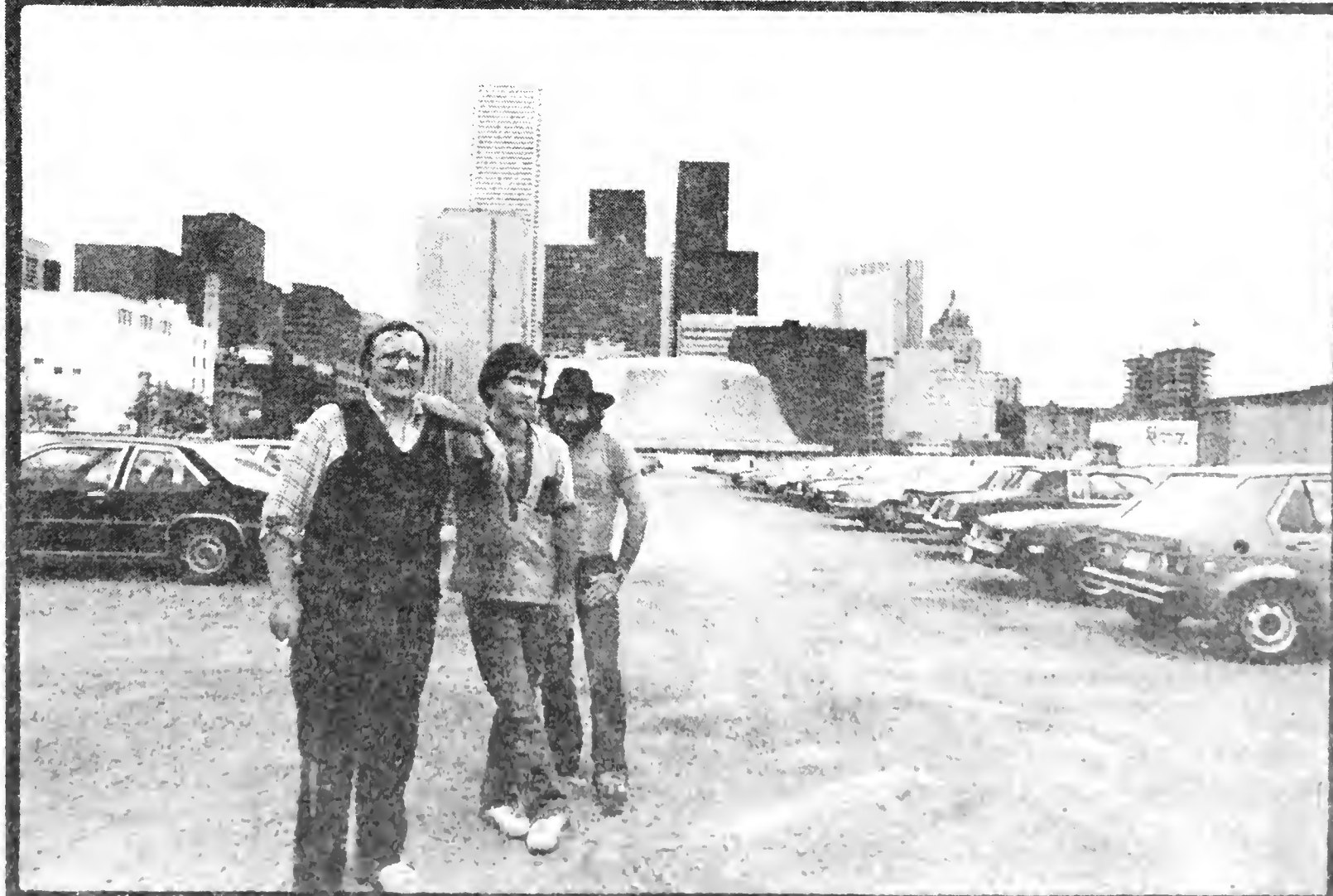
□ **Jennie's.** 360 Queen St E (at Parliament). 861-1461. Casual restaurant with light snacks, fixed-price menu. Fully licensed.

□ **Les Cavaliers.** 418 Church St. 977-4702. Continental menu, daily specials.

□ **Lipstick.** 580 Parliament St. 922-6655. Café-bar with burgers, fixed-price menu. Video diversions, pop rock. Open to 3 or 4 am.

□ **Major Roberts Upstairs and Downstairs.** 124 Harbord St. 968-7000. Neighbourhood bar upstairs, dining room downstairs. Inexpensive lunches. Fixed-price Sunday brunch.

Continued on page 24



- ☐ **Metropolitan.** 667 Yonge St. 968-2571. Snappy Jetson-like space — attracts "advance guard" of fashion. Food unpredictable. Elegant bar quiet on Sunday afternoons.
- ☐ **Mushrooms.** 49 Front St E. 368-1898. Casual basement restaurant. Business/suburban clientele changes to show-biz and gay crowd in late eve.
- ☐ **Neighbours.** 562 Church St. 924-1972. Medium-priced restaurant. French cuisine.
- ☐ **Pimblett's.** 249 Gerrard St E. 929-9525. English bistro with dinner menu.
- ☐ **The Queen Mother Café.** 206 Queen St W. 596-4719. Cosy, informal eating place with reasonably priced soups, salads, sandwiches and desserts. Licensed.
- ☐ **The Rivoli.** 334 Queen St W. 596-1908. Popular soup, salad, sandwich and dessert spot. Cabaret performance space in back room.
- ☐ **Le Select Bistro.** 328 Queen St W. 596-6405. Queen West restaurant with atmosphere and menu of Parisian bistro.
- ☐ **Together.** 457 Church St. 923-3469. Continental menu, daily specials.
- ☐ **The VS Restaurant.** 251 King St E (at Sherbourne), upstairs. 365-9972. Comfortable dining, relaxed atmosphere. Late-night menu.

Out in the City

NIGHTLIFE

Bars

- ☐ **The Albany Tavern.** 158 King St E. 861-1155. Large lounge, beverage room, dance floor with DJ, dining lounge, patio, with barbeque on weekends. Open Sunday.
- ☐ **The Barn.** 83 Granby St. 977-4702. Leather and western, casual stand-up bar and disco.
- ☐ **Boots at the Selby.** 592 Sherbourne St. 921-3142. Beverage room (The Saloon), large lounge (The Long Bar). Casual dining room.



Mephisto: eyes in mysterious embraces

ress, aside from a brief breast-baring scene, gets little exposure (in either sense), and her relationship with our

Oiled masculinity: Marc

Singer as the Beastmaster, keeping everybody happy



hero is prepubescent in its lack of sexual content.

But Marc Singer has a face which excuses him from the stereotype of "pretty boy." And whenever the camera lingers too long on his undulating contours, we cut away to cooling views of desert landscapes and smoothly flowing rivers. Or two repellently endearing small animals scamper onto the scene, restoring innocence. If these devices fail, the corny dialogue offers opportunities aplenty for guffaws in which the threatened viewer can both demonstrate his sophistication and dispel his discomfort.

And so homosexuality and homophobia pass each other in the night of the theatre, and Hollywood collects five bucks from each.

Ken Popert ☐

- ☐ **Buddy's Backroom Bar.** 370 Church St. 977-9955. Chatty, casual stand-up bar.
- ☐ **Cameo Club.** 95 Trinity St. 368-2824. Licensed private dance club for women. Fri and Sat only.
- ☐ **Dudes.** 10 Breadalbane St (laneway behind Parkside Tavern). 923-6136. Small stand-up and after-hours bar and restaurant.
- ☐ **18 East.** 18 Eastern Ave. 368-4040. Leather and denim tavern. Home of the leather clubs. Popular Sunday afternoon patio.
- ☐ **Katrina's.** 5 St Joseph St. 961-4740. Stand-up bar with dance floor. Open Fri and Sat to 4 am. Cover charge on weekends. Dining lounge.



- ☐ **Les Cavaliers.** 418 Church St. 977-4702. Piano bar popular with older men.
- ☐ **Mainstage.** 251 King St E (at Sherbourne). 365-9972. Restaurant and bar featuring dance floor and DJ. Men and women. **Downstairs at the Mainstage.** Stand-up bar, juke box, pool table.
- ☐ **The Outpost (at Hotel California).** 319 Jarvis St (south of Gerrard, side entrance). 925-6215. Lounge with stand-up bar. Dining room, pool room.
- ☐ **Parkside Tavern.** 530 Yonge St. 922-3844. Bar, dining room and men's beverage room.
- ☐ **The Quest.** 665 Yonge St. 964-8641. Bar, dining room and upstairs disco.
- ☐ **St Charles Tavern.** 488 Yonge St. 925-5517. City's landmark straight-owned gay bar.
- ☐ **Together.** 457 Church St. 923-3469. Bar, dining room. Comfortable space for women.

Baths

- ☐ **The Backdoor Gym and Sauna.** 12 1/2 Elm St (laneway west of Yonge St 2 blocks south of Gerrard St). 977-5997. Open 24 hours.
- ☐ **The Barracks.** 56 Widmer St. 593-0499. Leather and denim. Open 6 pm to 10 am during week. 24 hours on weekends.
- ☐ **The Club.** 231 Mutual St. 977-4629. Open 24 hours.
- ☐ **The Roman's Health and Recreation Spa.** 742 Bay St. 598-2110. Open 24 hours.

Discos

- ☐ **Charly's.** 488 Yonge St, upstairs. 925-5517. Men only. Fri and Sat, 10 pm to 3:30 am.
- ☐ **Manatee.** 11A St Joseph St. 922-1898. Men only. Fri, Sat and Sun.
- ☐ **Stages.** 530 Yonge St. 928-0492. Mixed. Fri and Sat 12 to 5 am, Sun 10:30 pm-4 am.

Accommodation

- ☐ **Catnaps Guesthouse.** 246 Sherbourne St. 968-2323. Fifteen rooms, TV lounge, pool table and game room, laundry and kitchen facilities, sundeck. One or two people: \$20.
- ☐ **18 East Hotel.** 18 Eastern Ave. 368-4040. Recently renovated older hotel with bar and dining room. 22 rooms, TV lounge. One or two people: \$20.
- ☐ **The Selby Hotel.** 592 Sherbourne St. 921-3142. Victorian-style hotel with bar and dining room. 72 rooms with private bath. No house-keeping. One person: \$23.50; two people: \$29.50.

COMMUNITY

- ☐ **Toronto Gay Community Council.** 730 Bathurst St. M5S 2R4. Umbrella organization of Toronto lesbian and gay groups. Forum for sharing information and discussing political strategies.
- ☐ **Toronto Lesbian Network.** Monthly meeting for individual lesbians and lesbian groups to keep in contact, exchange information, discuss issues and plan action. Info: Debbie at 964-7477.

Social/political action

- ☐ **After You're Out.** Weekly groups for gay men meeting for 10 weeks to discuss personal goals, problems, topics of interest. Organized by TAG. Info: 964-6600.
- ☐ **Bridges.** Drawer D062, c/o TBP, Box 7289, Stn A, M5W 1X9. Call Lucho Carillo (533-8545 or 537-6085) or Michael Riordon (922-0735). Group making links between lesbian, gay and Latin American struggles.
- ☐ **Chutzpah.** 730 Bathurst St, M5S 2R4. Social group for Jewish gay men and lesbians and friends.
- ☐ **Coalition for Gay Rights in Ontario (CGRO).** Box 822, Stn A, M5W 1G3. 533-6824. Toronto office: 730 Bathurst St, M5S 2R4.
- ☐ **Committee to Defend John Damien.** Box 608, Stn K, M4P 2H1. 925-6729.
- ☐ **Foundation for the Advancement of Canadian Transsexuals (FACT)** — Toronto. 519 Church St Community Centre, M4Y 2C9.
- ☐ **Gay Alliance at York.** c/o CYSF, 105 Central Sq, York University, 4700 Keele St, Downsview, ON M3J 1P3. 667-2515.
- ☐ **Gay Asians of Toronto.** Drawer R999, c/o The Body Politic, Box 7289, Stn A, M5W 1X9.
- ☐ **Gay Community Appeal of Toronto.** Box 2212, Stn P, M5S 2T2. 869-3036. Fund-raising organization for gay and lesbian community projects.
- ☐ **Gay Community Dance Committee (GCDC).** 730 Bathurst St, M5S 2R4. Organizes community fund-raising dances.
- ☐ **Gay Fathers of Toronto.** Box 187, Stn F, M4Y 2L5. 967-0430 or 967-4203.
- ☐ **Gay Liberation Against the Right Everywhere (GLARE).** Box 793, Stn Q, M4T 2N7.
- ☐ **Gay SIG.** Drawer C622, c/o The Body Politic, Box 7289, Stn A, M5W 1X9. Group of gay members of MENSA in Canada.
- ☐ **Gay Self-Defence Group.** Box 793, Stn Q, M4T 2N7. 368-6907. Organizes courses in self-defence in and outside of Toronto.

FLICKS

Mann-hunting

Mephisto. Carlton Cineplex, 20 Carlton St.

Hungarian director Istvan Szabo's film, which won the 1982 Oscar for Best Foreign Film, is set in Germany in the 1930s. It is the story of Hendrik Hofgen, an actor whose career blossoms as his political convictions change with the prevailing winds, and who ultimately becomes a mouthpiece of Nazi ideology.

The story is based on the life of Gustaf Grundgens, a celebrated German actor of the time. One reviewer has written that *Mephisto* is "a metaphor for all artists wrestling with moral compromise," but none have told the real story.

The screenplay was taken from the 1936 novel by Klaus Mann (whose father Thomas wrote *Death in Venice* as a kind of homage to his gay son). Grundgens was married to his sister, Erika Mann, but he was also Klaus's lover. While Grundgens prospered under the Nazis because of a close personal friendship with Goering, Klaus fled to Switzerland where, like many German exiles, he committed suicide. Grundgens also ended his own life, after the war. The novel was suppressed in Germany, first by the Nazis and more recently by the courts of the Bundesrepublik and Grundgens's family.

In the film, actor Hendrik Hofgen is shown taking secret refuge in the arms of his black mistress (whom he later betrays) instead of a homosexual lover. Three times in the film, however, a thin blond man enters the scene, and his eyes lock with Hofgen's in mysterious embrace. He is Sebastian, the brother of Hofgen's wife. He is, in other words, Klaus Mann, silently witnessing his lover's demise. **Robin Hardy** ☐

Passing in the night

The Beastmaster. Sheraton Centre, Queen St at City Hall.

When a movie offers the oiled and flexing muscularity of an almost naked young man for extended, sensuous contemplation, undiluted by plot or characterization, how does it avoid inducing homosexual panic in its predominantly adolescent male audience?

The Beastmaster eschews the traditional insertion of a voluptuous female lead whose presence vouches for the heterosexuality of the hero and his male viewers alike. Here the damsel in dis-

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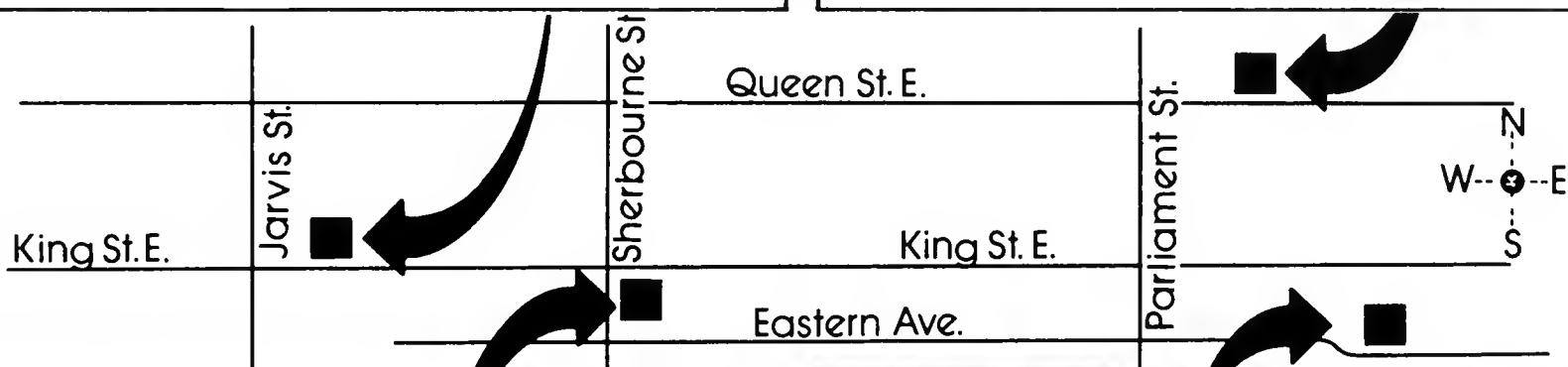
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Wed/Sept 22

- **Toronto Gay Community Council.** Community forum for sharing information and debating important issues. 519 Church St, 7:30 pm. Info: 923-GAYS.
- **Murder/Lover.** See *Stage*.

Thurs/Sept 23

- **Gay Fathers of Toronto.** Open discussion at 519 Church St, Rm 34, 3rd floor, 8 pm. Further info: 967-0430 or 967-4203.
- **Picnic.** See *Stage*.
- **Unfit for Paradise.** See *Stage*.
- **Coalition for October 30.** Outreach meeting to discuss progress of planning for "Refuse the Cruise" disarmament rally in Ottawa. Volunteers welcome. 60 Lowther Ave. 7:30 pm. Info: 469-1306.
- **Falstaff.** See *Music*.
- **Gay Equality Mississauga.** Newcomers' coffee night at Unitarian Hall, 84 South Service Rd, Mississauga, 8 pm. Persons interested in staffing GEM's phone counselling line are encouraged to attend.
- **Toronto Lesbian Network.** Forum for contact, exchange of info, discussion and planning by lesbians and lesbian groups. Feminist Party of Canada headquarters, 175 Carlton St, 7:30 pm. Info: Debbie at 964-7477. Send a representative from your group.

Fri/Sept 24

- **MCC Festival of Love.** Worship at 7:30 pm, 730 Bathurst St. Preacher: Rev Jeri Ann Harvey of Los Angeles MCC. First event of weekend of celebration.
- **GEM Dance.** Unitarian Hall, 84 South Service Rd, Mississauga, 8:30 pm. Licenced; buffet.
- **Out and Out Houseboat Weekend.** The SS Carmen Miranda floats once again through the Trent-Severn canal system from Fri evening to Sunday night. \$55 for members, \$65 for non-members includes all food and boat costs.
- **The Magic Flute.** See *Music*.
- **Gays in Health Care.** Social gathering at 9 pm. Info: Stephen Atkinson (920-1882).
- **TAG Friday Night Group.** Evening of discussion for lesbians and gay men. 519 Church St, 8 pm. Coming out group, open discussion group, women's only group and special topic group meet simultaneously. Info: 964-6600. Discussion topic: lesbian and gay parent-hood.

Sat/Sept 25

- **Out and Out on the Bruce Trail.** Hike at the forks of the Credit River. Meet at the southernmost exit of York Mills subway at 10 am; return at 5 pm. Bring lunch and rain gear. Confirm by phone before Fri night with David (466-2709).
- **MCC Festival of Love.** Workshops in afternoon followed by banquet, cabaret and dance; advance tickets at church office. Banquet 6 pm.
- **MCC Dance.** Licensed dance, 9 pm. 730 Bathurst St.
- **519 Church St Centre Fundraising Auction.** 7:30 at the 519; a dinner (\$3) will start at 6 pm.
- **Women of Many Cultures Working Together.** Conference at OISE, 252 Bloor St W, 9:30 am-3:30 pm. \$10 (\$5 students). To register, call 923-6641, ext 391.

Sun/Sept 26

- **Dignity/Toronto.** Worship followed by meeting. John from the Gay Counselling Centre will speak. See *Sundays*.
- **MCC Festival of Love.** Regular worship, with Rev Jeri Ann Harvey of MCC-LA preaching. See *Sundays*.
- **Patrick White.** See *TV/Radio*.

Mon/Sept 27

- **Chutzpah.** Yom Kippur fast-breaker/pot luck, 6:30 pm. Contact Chutzpah, 730 Bathurst St, M5S 2R4.
- **Ward 6 Community Organization.** General meeting re: November city elections open to public. Guest speakers: John Sewell, Ward 6 alderman; Jack Layton, aldermanic candidate for the NDP in Ward 6; Joan Doiron and Bob Spencer, NDP trustees in Ward 6 running for re-election. All these speakers are endorsed by W6CO. Topics include Bill 127, police relations. 7:30 pm, 519 Church St.

Tues/Sept 28

- **Integrity (Gay Anglicans).** Sung Evensong, 8 pm, Holy Trinity Church, Eaton Centre. Guest preacher Rev McCurdy, ecumenical chaplain, Provincial Court of Ontario (Criminal Division) at Old City Hall. Dialogue follows.

Wed/Sept 29

- **Found-in Trials.** Old City Hall, 10 am. Three trials of Barracks found-ins continuing from spring. Spectators urged to attend.
- **Gay Self-Defence Group.** Free self-defence demo at 519 Church St, 8 pm.
- **Chutzpah.** Sukkah building at Joel's house. Contact Chutzpah, 730 Bathurst St, M5S 2R4.

Thurs/Sept 30

- **Booksigning with Ron Harvie.** The author of *The Voltaire Smile and Other Stories* will attend a book party at Glad Day Bookstore from 5 to 7 pm. A Canadian author, Harvie has published in *Christopher Street*, *Blue-boy*, *The Alternate*, and *In Touch*.
- **Angel Staccato and the White Rebels.** See *Music*.

Fri/Oct 1

- **Gay Community Appeal Campaign.** Opening day of the Appeal's "Campaign 1001." To book a Support Our Selves fundraising event, call 869-3036.



Apple and the Asp: Charlotte Bunch, Oct 22

Sat/Oct 2

- **Author Mary Daly Speaks on "Remembering the Elemental Powers of Women."** Ontario Institute for Studies in Education, 252 Bloor St W, 8 pm. \$5. Sponsored by *Broadside*, Toronto Women's Bookstore, Womynly Way Productions, OISE, Women's Resource Centre, RFR/RDF.

Phone counselling lines

- **Gaycare Toronto: 368-8696.** Seven days a week, 7-11 pm.
- **Lesbian Phoneline: 960-3249.** Tues 7:30-10:30 pm.
- **Lesbian and Gay Youth Toronto: 533-2867.** Mon, Wed, Fri, Sat, 7-10:30 pm.
- **Spouses of Gays: 967-0597.** Wed and Thurs 6:30-8:30 pm.
- **Toronto Area Gays (TAG): 964-6600.** Mon-Sat 7-10:30 pm. Counselling and info.

MONDAYS

- **The Women's Group.** Collectively run support and consciousness-raising group for lesbians. 519 Church St, 8-10 pm. Contact Raechel (690-9410) or Diane (483-4490, 10 am-3 pm).
- **Judy Garland Memorial Bowling League.** 9 pm. For info, ask at Buddies, 18 East, Dudes, Boots or the Albany.
- **Lesbian/Lesbienne: the National Lesbian Newsletter.** Meetings at 7:30 pm. Contact Kerry for more info: 367-0589. All lesbians welcome.
- **Ryerson Lesbians and Gay Men.** Meetings at 5 pm. Info on location: Ryerson Gayline, 593-4020.

- **Speaking Out on Violence Against Gay Men and Lesbians.** An event sponsored by the Gay Self-Defence Group. People who have been attacked or are concerned are urged to come out to talk. 519 Church St, 7 pm. Info: 368-6907.



"Blue Belt": John Hall at Wynick/Tuck

Sun/Oct 3

- **Nuns at Tea.** The Sisters of Perpetual Indulgence show how much fun a tearoom can be, at the 519 Church St Centre, 2:30-5:30 pm. Tea and refreshments available; donations suggested.
- **Toronto Rainbow Alliance of the Deaf.** 730 Bathurst St, 1 pm.
- **Lesbian Mothers' Defence Fund.** Potluck brunch, 1-4 pm. Share food, friendship and thoughts on raising children. Info on location: 465-6822.
- **Chutzpah.** Sukkah party at Joel's house, 2-5 pm. Strictly kosher contributions gladly accepted (please buy from a kosher establishment if your house is not). Contact Chutzpah, 730 Bathurst St, M5S 2R4.
- **Lesbian Potluck Supper.** 6:30 pm. Info on location: 368-2128.
- **Old Clothing Show and Sale.** The biggest display of vintage clothing and accessories in the city. Palais Royale, 1601 Lakeshore Blvd W. 11 am-5 pm. Info: 366-1310.
- **Cabaret.** See *Cinema*.
- **Lili Marleen.** See *Cinema*.
- **Personal Best.** See *Cinema*.
- **The Road Warrior.** See *Cinema*.

Tues/Oct 5

- **Women's Cultural Building.** General meeting, planning for women's festival early in the new year. Cameron Hotel, 2nd floor, 408 Queen St W, 7:30 pm. Info: 534-1682.
- **Integrity (Gay Anglicans).** Eucharist (blue book) with celebrant Clifford Ward of St Hilda's Church. Church of the Holy Trinity, Eaton Centre, 8 pm.
- **Gay Equality Mississauga.** General meeting with guest speaker at 8 pm, Unitarian Hall, 84 South Service Rd, Mississauga.

Wed/Oct 6

- **Lesbian Phoneline Collective.** Monthly meeting. 348 College St, 3rd floor, 7 pm. Business and general meeting. Interested women and prospective members welcome.
- **Korean National Dance Company.** See *Stage*.

Elemental powers: Mary Daly speaks Oct 2



□ **Gay Self-Defence Group.** Eight-week course begins at 7 pm. \$45 for new students, \$25 for those repeating. Info on location: 423-4803.

□ **Mommie Dearest.** See *Cinema*.

Thurs/Oct 7

□ **Nicki's.** See *Stage*.

□ **Gay Collective (Anti-Nuclear Action).** Organizational meeting of the Gay Collective for November 11, an action group working within a broad coalition to prepare a day-long shutdown of Litton Systems, the company which builds the guidance system for cruise missiles. 730 Bathurst St, 7:30 pm.

□ **Gay Equality Mississauga.** Coffee night with newcomers in Brampton at Four Corners Public Library, 8 pm. All welcome.

□ **Gay Fathers.** General discussion meeting at 8 pm, 519 Church St, Rm 34.

□ **Spearhead.** Bar night at 18 East.

Fri/Oct 8

□ **Foundation for the Advancement of Canadian Transsexuals.** Regular monthly meeting, 519 Church St, 7:30 pm.

Sat/Oct 9

□ **Coalition for Gay Rights in Ontario.** CGRO provincial conference in London, Ontario, hosted by Homophile Association of London, Ontario (HALO). Hayride, movies, skits and a Thanksgiving feast. Daycare available, wheelchair-accessible. Travel fund to subsidize groups or individuals. Registration (\$25 before Sept 20, \$35 thereafter) includes 2 breakfasts, 2 lunches, Thanksgiving dinner and 3 days of conference activities. Info: 533-6824 or HALO. Through Oct 11.

Mon/Oct 11

□ **Thanksgiving Day Special at The Outpost.** 321 Jarvis St.

Tues/Oct 12

□ **Toronto Lambda Business Council.** General meeting, 519 Church St, 7:30 pm. Business meeting for discussion of directory advertising by non-members (permitted under present policy guidelines) and membership structure.

□ **Pixote.** See *Cinema*.

□ **Integrity (Gay Anglicans).** Contemporary Eucharist with Rev Sarah Boyles, celebrant, and Rev Jim Boyles, preacher. Mrs Boyles, assistant priest at St George's, Georgetown, will speak on her chaplaincy work. Holy Trinity Church, Eaton Centre, 8 pm.

□ **London Contemporary Dance Theatre.** See *Stage*.

□ **Chutzpah.** Discussion group. Contact Chutzpah, 730 Bathurst St, M5S 2R4.

Wed/Oct 13

□ **Satin Thigh.** See *Stage*.

TUESDAYS

□ **Lesbians Against the Right.** 7:30 pm. Info on location: 964-7477. Oct 5 and 19.

□ **Integrity (Gay Anglicans).** Holy Trinity Church, Eaton Centre, 8 pm.

□ **Lesbian and Gay Youth Toronto.** 7:30 pm. 519 Church St.

WEDNESDAYS

□ **Metropolitan Community Church.** Midweek services. 730 Bathurst St. Wheelchair accessible, amplified for the hearing-impaired.

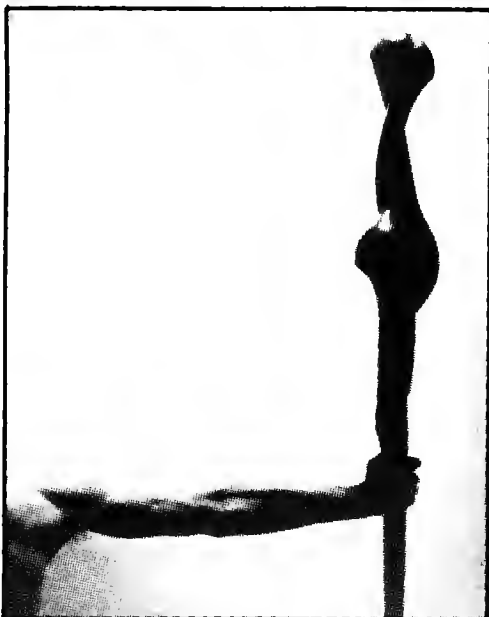
□ **Lutherans Concerned/Toronto.** 8 pm in a member's home. Call James or David at 463-7354 for info on location. Oct 6 and 20.

□ **No-Name Café.** For people who want an alternative to the bar scene. A place to relax with coffee, tea and conversation on the menu. 519 Church St, 8-10 pm.

□ **Toronto Addicted Women's Self-Help Network (TAWSHN).** Self-help group for women addicted to alcohol and other drugs. Central Neighbourhood House. 349 Ontario St. Meetings at 7 pm. Info: 961-7319.

□ **International Women's Day Committee.** Meetings at 7:30 pm. Info: 789-4541.

WEDNESDAY
SEPTEMBER 22
TO
SUNDAY
OCTOBER 31



"Tristan & Iseult": art inspired by music

Thurs/Oct 14

□ **Toronto Organization of United Church Homosexuals.** 7:30 pm. Info on location: 466-1713.

Fri/Oct 15

□ **Polyester.** See *Cinema*.

□ **Holly Near Concert.** See *Music*.

Sat/Oct 16

□ **Personal Best.** See *Cinema*.

Mon/Oct 18

□ **Right to Privacy Committee General Meeting.** 519 Church St, 7:30 pm. Municipal all-candidates meeting with aldermanic candidates from the downtown wards.

□ **Polyester.** See *Cinema*.

Holly Near: returning from Europe Oct 15



THURSDAYS

□ **Canadian Gay Archives.** Open for research and tours, 7-10 pm. 24 Duncan St, fifth floor. Info: 977-6320.

□ **TAG Coming Out Group.** Weekly meeting in a private home. Supportive atmosphere for people coming to terms with their sexuality. 8 pm. Info: 964-6600.

□ **Judy Garland Memorial Bowling League.** 9 pm. For info, ask at Bud-dies, 18 East, Dudes, Boots or the Albany.

□ **Women Against Violence Against Women (WAVAW).** 519 Church St, 7:30 pm. Oct 7 and 21.

Tues/Oct 19

□ **Integrity (Gay Anglicans).** Eucharist; programme TBA. Church of the Holy Trinity, Eaton Centre, 8 pm.

□ **Decameron.** See *Stage*.

□ **Parents and Friends of Lesbians and Gays — Toronto.** Regular meeting, 519 Church St, 8 pm. Info: 244-2105.

Wed/Oct 20

□ **Chutzpah.** General meeting, 519 Church St, 7:30 pm sharp.

□ **Blitis.** See *Cinema*.

Thurs/Oct 21

□ **Lesbian and Gay Academic Society.** "Passionate Romantic Love: A Feminist's Critique" — Johanna Stuckey, Associate Professor of English and Humanities, York University. 8 pm in the Rhodes Room, Trinity College, Hoskin Ave, U of T.

□ **Lanyard Bar Night at 18 East.**

Fri/Oct 22

□ **Gay Fathers.** Potluck dinner and discussion, 6:30 pm. Further info: 967-0430 or 967-4203.

□ **The Apple and the Asp.** Activist Charlotte Bunch speaks on "Sex and Politics: A Lesbian Feminist Perspective." Trinity United Church, 427 Bloor St W, 7:30 pm. \$5 (\$4 students and unemployed). Moderated by Susan G Cole; panelists include other local gay, lesbian and feminist activists Chris Bearchell, George Smith, Gary Kinsman, Mariana Valverde and Lisa Steele. Sponsored by *Broad-side*. Everyone welcome.

□ **Chutzpah.** Conference/shabbaton in Fort Wayne, Indiana. Through Sun/Oct 24. Contact Chutzpah, 730 Bathurst St, M5S 2R4.

Sat/Oct 23

□ **Time Warp.** Join Brad, Janet and Dr Frank'n'Furter as the Gay Community Dance Committee throws another of its monster dances at The Concert Hall, 888 Yonge St, 9 pm-5 am. A laser show and a showing of *The Rocky Horror Picture Show* are two of the treats this time around, and a thunderstorm is on order. Upstairs, disco wizards Allan Young and Wally MacDonald play the latest and greatest in disco (before and after 1 am respectively), while downstairs, Ilona Laney plays oldies but goodies, new wave and women's music. Proceeds to 23 community groups. Tickets, \$7, available from Sept 24 at Toronto Women's Bookstore (surcharge) and Glad Day Bookstore. 400 tickets will be held for sale at the door.

Sun/Oct 24

□ **Metropolitan Community Church.** Rev Hawkes will speak on the theme of homosexuality and the Bible. All are welcome. 4:30 pm.

□ **Dignity/Toronto.** Worship followed by talk by Tom Warner and Christine Donald of CGRO. See *Sundays*.

□ **Lesbian Potluck Suppers.** 6:30 pm. Info on location: 368-2128.

WEEKENDS

Fridays

□ **Gays and Lesbians at the University of Toronto (GLAUT).** International Student Centre, 33 St George St, 7:30 pm.

Saturdays

□ **Gay Asians of Toronto.** 519 Church St, 2 pm. Oct 9 and 23.

□ **Lesbian and Gay Youth Toronto.** Informal coming out group, 2-5 pm, 519 Church St.

Sundays

□ **Dignity/Toronto.** Our Lady of Lourdes Church, Sherbourne St, 4 pm. Info: 960-3997.

□ **Metropolitan Community Church.** Regular Sunday services. Singspiration at 7:10, worship at 7:30. 730 Bathurst St. Wheelchair accessible, amplified for the hearing-impaired.

□ **Alcoholics Anonymous.** High Noon Gay/Lesbian Group. 12 noon, 730 Bathurst St. Speaker. Meeting open to all.

Mon/Oct 25

□ **Who's Afraid of Virginia Woolf?** See *Stage*.

□ **Liberace.** See *Music*.

Tues/Oct 26

□ **Integrity (Gay Anglicans).** Evensong: David Townsend of Lutherans Concerned/Toronto, preacher. Holy Trinity Church, Eaton Centre, 8 pm.

Wed/Oct 27

□ **Toronto Gay Community Council.** Community forum for sharing information and debating important issues. 519 Church St, 7:30 pm. Info: 923-GAYS.

□ **Dressed to Kill.** See *Cinema*.

Thurs/Oct 28

□ **Toronto Lesbian Network.** Forum for contact, exchange of info, discussion and planning by lesbians and lesbian groups. Feminist Party of Canada headquarters, 175 Carlton St, 7:30 pm. Info: Christine at CGRO, 533-6824. Send a representative from your group to the Network.

□ **Gay Equality Mississauga.** Coffee night with newcomers at 8 pm, Unitarian Hall, 84 South Service Rd, Port Credit.

SEND ALL INFORMATION TO
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DEADLINE FOR THE NOVEMBER ISSUE:
WEDNESDAY, OCTOBER 13
FOR MORE UP-TO-DATE INFO, CALL
923-GAYS.

Fri/Oct 29

□ **TAG Friday Night Group.** 519 Church St, 8 pm. See Sept 25; info: 964-6600. Topic: Is homosexuality still an issue in civic elections?

□ **Gay Equality Mississauga.** Hallowe'en dance, Unitarian Hall, 84 South Service Rd, Port Credit, 8:30 pm. Costumes and prizes. Info: Gayline West, 453-GGCO.

Sat/Oct 30

□ **MCC Hallowe'en Dance.** 730 Bathurst St, 9 pm. Cash bar, buffet.

□ **Full Moon Madness.** A Hallowe'en concert and costume ball at The Concert Hall, 888 Yonge St; doors open at 7:30 pm. Music by Taras and KLO; dance performance by the Len Gibson Inner City Dance Company; stage performance by Lywood and Co. Prizes for costumes: return airfare for two to the '83 Trinidad and Tobago Carnival; \$300; \$150. Tickets \$15 at the door or \$13 in advance from outlets listed in the ad in this issue; reservations 922-3761. Not specifically a gay/lesbian event, but the organizers plan a mixed atmosphere benign to our presence and visibility.

□ **Hallowe'en Dance.** "Come as you were or want to be" — dresses optional. Sponsored by the Rape Crisis Centre. Women only. 9 pm, location TBA. Info: 964-7477.

□ **"Refuse the Cruise" Rally in Ottawa.** Chartered buses leave Toronto at 6:30 am sharp, to join rally protesting Canadian testing and parts production of American cruise missiles. Space for 1000 on buses. Sign up at office (290 Danforth Ave) or by calling 469-1306. Organized by October 30 Committee, part of Toronto Disarmament Network.

Sun/Oct 31

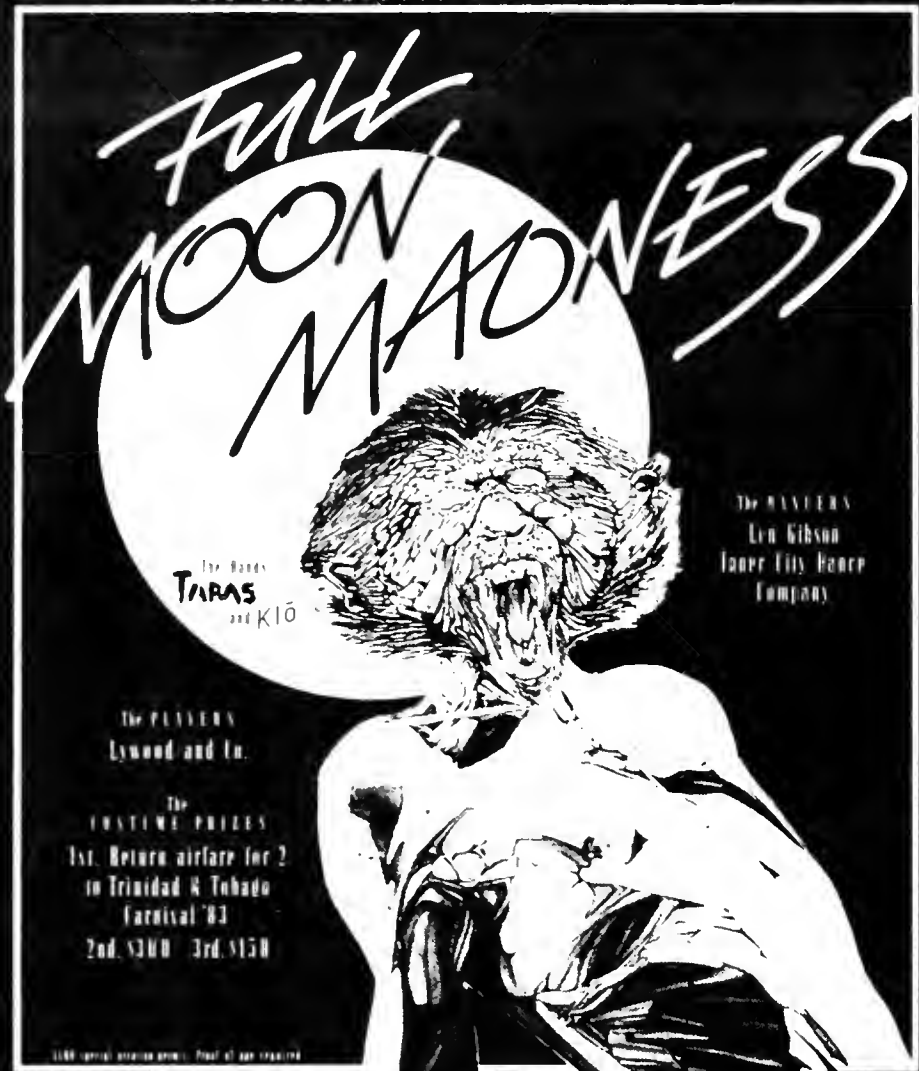
□ **CGSL Hallowe'en Party at the Albany.** "Night Howl." Featuring the extravagant costumes of Stephen Searle.

□ **Dignity/Toronto.** Father David M Stanley, a member of the Papal Commission on Ordination of Women who resigned in protest over Pope Paul VI's opposition to their majority decision supporting ordination of women, will speak on "Women in the Church." See *Sundays*.

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Telephone _____ Business _____

Description of Act (length, number of people, type, etc.) _____

Another community event brought to you by CHUTZPAH
 The Group for Jewish Lesbians & Gay Men in Toronto

Social/political action

Continued from page 24

- ☐ **Gays and Lesbians at University of Toronto (GLAUT).** c/o SAC Office, 12 Hart House Circle, University of Toronto, M5S 1A1. 978-4911. Fall term begins.
- ☐ **GEM Gay Community Outreach.** Box 62, Brampton, ON L6V 2K7. Peel Region (Brampton-Mississauga) group for gays and lesbians. Gayline West: 453-GGCO.
- ☐ **Glad Day Defence Fund.** 648A Yonge St, M4Y 2A6. 961-4161. Legal fund for Kevin Orr, asst manager charged after April 21 police raid on bookstore. Cheques payable to: Hamburg/Trolope in trust for Glad Day Defence Fund.
- ☐ **Lesbian and Gay Academic Society.** Box 187, Stn F, M4Y 2L5. 921-5317 (Conrad) or 924-6474 (Alexandra).
- ☐ **Lesbian and Gay History Group of Toronto.** Box 639, Stn A, M5W 1G2. 961-7338.
- ☐ **Lesbian and Gay Pride Day Committee.** Box 793, Stn Q, M4T 2N7. Organizes end of June celebration.
- ☐ **Lesbian and Gay Youth Toronto.** 730 Bathurst St, M5S 2R4. 533-2867. Phone counselling: Mon, Wed, Fri, Sat 7 pm-10:30 pm.
- ☐ **Lesbian Mothers' Defence Fund.** Box 38, Stn E, M6H 4E1. 465-6822.
- ☐ **Lesbian Speakers Bureau.** Box 6597, Stn A, M5W 1X4. Info: Michelle at 789-4541 or Debbie at 964-7477. Speakers for myth-shattering seminars and workshops about lesbians.
- ☐ **Lesbians Against the Right (LAR).** Box 6579, Stn A, M5W 1X4. Lesbian-feminist political action group.
- ☐ **New Democratic Party Gay Caucus.** Box 792, Stn F, M4Y 2N7. 964-1049.
- ☐ **NOVA.** Box 5794, Stn A, M5W 1P2. 921-1938. A collective concerned with theory and practice of non-violent direct action.
- ☐ **Parents and Friends of Lesbians and Gays Toronto.** 52 Roxaline St, Weston ON M9T 2Y9. Info: Pauline Martin at 244-2105.
- ☐ **Parents of Gays Mississauga.** c/o 3323 Kings Mastings Cres, Mississauga L5L 1G5. 828-7378.
- ☐ **Potluck Suppers.** Box 6771, Stn A, M5W 1X5. 368-2128. Lesbian social group.
- ☐ **Right to Privacy Committee (RTPC).** 730 Bathurst St, M5S 2R4. Defence committee for gays arrested under bawdyhouse laws. Cheques or charges payable to: Harriet Sachs in trust for RTPC. Info: 961-8046 or 368-4392.
- ☐ **Rosemary's Women's Group.** 519 Church St Community Centre. Info: Rachel 926-0527. Collectively run support and consciousness-raising group for lesbians.
- ☐ **Ryerson Lesbians and Gay Men.** c/o SURPI, Ryerson Polytechnical Institute, Jorgensen Hall, 380 Victoria St, M5B 1W7. 593-4030. Office: Rm A374, Jorgensen Hall.
- ☐ **Spouses of Gays.** c/o Caryn Miller, 260 Carlton St, M5A 2L3. Phoneline: 967-0597 Wed, Thurs 6:30-8:30 pm.
- ☐ **Toronto Gay Patrol.** Self-governing group of lesbians and gay men patrolling downtown core of city. Info: Rob 488-2578 or Paul 928-3325.
- ☐ **Toronto Rainbow Alliance of the Deaf.** Box 671, Stn F, M4Y 2N6.

Health/social services

- ☐ **A Way Out.** 530-GAYS. 24-hour recorded messages for young lesbians and gays. Four to five minutes of supportive info on dealing with parent, friends, fears and coming out problems. Drawer C614, c/o TBP, Box 7289, Stn A, M5W 1X9.
- ☐ **Alcoholics Anonymous.** Lesbian/gay fellowships. 964-3962.
- ☐ **Gaycare Toronto.** Phoneline 368-8696 from 7-11 pm seven days a week. Free face-to-face drop-in counselling service in the downtown area. Drop-in Thurs 7-10 pm. 519 Church St Community Centre. Group sessions.
- ☐ **Gay Counselling Centre of Toronto.** 730 Bathurst St, M5S 2R4. 534-8207. Open Tues, Wed, Thurs 6:30-9:30 pm. Professional counselling centre for lesbians and gay men. Call for appt or drop in. Lesbian volunteers needed for peer counsellors. (Moving Oct 1 to 105 Carlton St, top floor. More info next issue.)
- ☐ **Hassle-Free Clinic - Men.** 556 Church St, second floor. 922-0603. VD info, testing and treatment. Hours: Mon, Wed, 4-9 pm; Tues, Thurs, 10 am-3 pm; Fri, 4-7 pm; Sat, 11 am-4 pm. Call ahead. VD testing at baths: Roman's, Fri from 9 pm; The Backdoor, every second Tues from 9 pm; The Club, every second Wed from 9 pm.
- ☐ **Lesbian Phoneline.** Box 70, Stn F, M4Y 2L4. 960-3249. Tues 7:30-10:30 pm. Recorded message other times. Speakers available.
- ☐ **Sex Ed Centre.** Devonshire and Bloor Sts, behind Admissions Bldg. 978-3977. Sex counselling for U of T campus.
- ☐ **Toronto Area Gays (TAG).** Box 6706, Stn A, M5W 1X5. 964-6600. Free peer counselling and info for lesbians and gay men. Discussion groups, women's groups and coming out groups. Call Mon-Sat: 7 pm-10:30 pm.
- ☐ **Tri-Aid Charitable Foundation.** 8 Irwin Ave, M4Y 1K9. Gay youth counselling and street work.

Professional

- ☐ **Association of Gay Social Workers.** Box 182, Stn O, M4A 2N3. Social work students welcome.
- ☐ **Gays in Health Care.** Box 7805, Stn A, M5W 1P8. 920-1882. Includes nurses, physicians, medical students and psychologists.
- ☐ **Toronto Lambda Business Council.** Box 513, Adelaide St Stn, M5C 2J6.

Religious

- ☐ **Chutzpah.** See Social/political action listings.
- ☐ **Dignity/Toronto.** Box 249, Stn E, M6H 4E2. 960-3997. Group for gay and lesbian Catholics and friends.
- ☐ **Integrity/Toronto.** Box 873, Stn F, M4Y 2N9. Pastoral ministry for gay and lesbian Anglicans and friends. 487-7406. Chaplains available for pastoral counselling through this number.

- ☐ **Lutherans Concerned.** c/o Edward Schlauch, 980 Broadview Ave, Apt 2309, M4K 3Y1. Support and fellowship for gay and lesbian Lutherans and their friends.
- ☐ **Metropolitan Community Church.** 730 Bathurst St, M5S 2R4. 532-2333. Christian church with special ministry to gay community.
- ☐ **The Sisters of Perpetual Indulgence.** Drawer OPI, c/o TBP, Box 7289, Stn A, M5W 1X9.
- ☐ **Spirit (formerly SAGA).** 730 Bathurst St, M5S 2R4. 743-8948 or 482-1817. Support group for gay and lesbian Salvationists and friends.
- ☐ **Toronto Organization of United Church Homosexuals (TOUCH).** Box 626, Stn Q, M4T 1L0.

Sports

- ☐ **Cabbagetown Group Softball League (CGSL).** Box 42, Stn L, M6E 4Y4.
- ☐ **Front Runners Toronto.** Box 8, Adelaide St Stn, M5C 2H8. Gay men and women's running club.
- ☐ **Judy Garland Memorial Bowling League.** Info: bulletin boards in Buddy's, 18 East, Dudes, The Barn or Boots. Sept-May season.
- ☐ **Out and Out Club.** Box 331, Stn F, M4Y 2L7. Club phone 466-2709. Outdoor activities for gay people. Include phone number with enquiry.
- ☐ **Riverdale Volleyball League.** Sept-April season. Info at Dudes, Buddy's, Albany Tavern and 18 East.

Publications/information

- ☐ **Action!** Irregular publication of Right to Privacy Committee, 730 Bathurst St, M5S 2R4. 924-4523.
- ☐ **The Body Politic.** Box 7289, Stn A, M5W 1X9. 977-6320. Monthly.
- ☐ **Canadian Gay Archives.** Box 639, Stn A, M5W 1G2. 977-6320.
- ☐ **Circuit.** 1-134 Carlton St, M5A 2K1. 922-0878 (editorial) or 964-1957 (business). Toronto's magazine for eros and entertainment. Free distribution or by subscription. First issue Oct 1; regular monthly publication from Dec 1.
- ☐ **Gay Community Calendar.** Call 923-GAYS. Box 8, Adelaide St Stn, M5C 2H8. Twenty-four-hour recorded message of weekly events in Toronto's gay community. To get information listed call 656-0372 between 7-10 pm Mondays.
- ☐ **Gayline West.** 453-GGCO. Community info for Mississauga and parts west of Metro.
- ☐ **Glad Day Bookshop.** 648A Yonge St, 2nd floor, M5Y 2A6. 961-4161. Hours: Mon 10-8; Tue-Wed 10-6; Thurs-Fri 10-9; Sat 10-6.
- ☐ **Integrity/Toronto Newsletter.** Box 873, Stn F, M4Y 2N9. 534-7284. Bimonthly publication of gay Anglican movement.

Women's resources

The following is a select list of women's services in Toronto of particular interest to lesbians.

- ☐ **Broadside.** Box 494, Stn P, M5S 2T1. 598-3513. Monthly feminist newspaper. Substantial contributions by lesbians.
- ☐ **Fireweed.** Box 279, Stn B, M5T 2W2. 922-3455. Feminist quarterly of politics and the arts. Special lesbian theme issue just published.
- ☐ **Hassle-Free Clinic - Women.** 556 Church St, second floor, M4Y 2E3. 922-0566. Free medical clinic. Birth control and gynecological info. VD and pregnancy testing, abortion counselling and referrals. Hours: Mon, Wed, Fri, 10 am-3 pm; Tues, Thurs, 4 pm-9 pm. Call ahead.
- ☐ **International Women's Day Committee.** Box 70, Stn F, M4Y 2L4. 789-4541. Independent socialist feminist organization with many lesbian members.
- ☐ **Jessie's Centre for Teenage Women.** 154 Bathurst St, M5V 2R3. 365-1888. Multi-service agency for teenage women. Lesbian-positive.
- ☐ **Macphail House.** 389 Church St, M5B 2A1. 977-1037. Long-term YWCA residence for women 16-25. Shared co-op apartments.
- ☐ **Nelle's Hostel for Women.** 275A Broadview Ave, M4M 2G8. 461-1084. Temporary hostel for women 16 and over, including mothers with children.
- ☐ **Rape Crisis Centre.** Box 6597, Stn A, M5W 1X4. Crisis line: 964-8080. Business line: 964-7477. Counselling and info. Self-defence courses.
- ☐ **Stop 86.** 86 Madison Ave, M5R 2S4. 922-3271. Crisis housing and social service centre for women under 25.
- ☐ **Times Change Women's Employment Centre.** 932 Bathurst St, M5R 3G5. 534-1161. Employment counselling, job search and career planning workshops.
- ☐ **Toronto Addicted Women's Self-Help Network (TAWSHN).** Suite 202, Box 2213, Stn P, M5S 2T2. Phoneline: 961-7319. Self-help group for women addicted to alcohol and other drugs. Weekly meetings.
- ☐ **Toronto Women's Bookstore.** 85 Harbord St, M5S 1G4. 922-8744. Hours: Mon-Sat, 10:30 am-6 pm.
- ☐ **U of T Women's Newsmagazine.** 6 issues yearly. Feminist journal for women on and off campus. 44 St George St, 2nd flr, M5S 2E4. Info: Brenda 534-4021.
- ☐ **Women Against Violence Against Women (WAVAW).** Box 174, Stn D, M6P 3J8. 536-5666. Committed to action from a feminist perspective against various aspects of violence against women.
- ☐ **Women in Trades.** c/o Times Change, 932 Bathurst St, M5R 3G5. 534-1161.
- ☐ **Women's Counselling, Referral and Education Centre (WCRC).** 348 College St, M5T 1S4. 924-0766. Therapy, counselling, referrals and info.
- ☐ **Women's Cultural Building Hotline.** 534-1682. Informational phoneline for women's events.
- ☐ **Women's Resource Centre, OISE.** 252 Bloor St W, M5S 1V6. 923-6641, Ext 244. Books, periodicals, audio & video tapes for feminist research.
- ☐ **Womynly Way Productions.** 427 Bloor St W, M5S 1X7. 925-6568. Company bringing concerts, dance and theatrical performances to city.

FALLING

"Very few people would fall in love if they had never heard of romance."

La Rochefoucauld

LOVE WITH LOVE

IS IT REALLY LOVE? OR IS IT JUST THE MOON, THE STARS AND A PASSION FOR PASSION? JUST ASK IF IT HURTS — THEN YOU KNOW IT'S ROMANCE. THOUGHTS ON WHY WE FALL IN LOVE, WHERE ROMANCE CAME FROM — AND HOW WE CAN SURVIVE IT



Good god is it happening again? I'm sitting here trying to write about love and romance and all I can think about is whether he's going to call and if he does, should I say I'm too busy, I'm writing, I can't tonight. Or should I say I'll be finished after 11, why don't you come over?

If he does call (and he hasn't yet) you know what I'm tempted to say? I really am tempted to say no, I've got this article to do and I'm way behind, just can't do it, how about another night — when what I *really* want (and Lord knows I have time for it given that, just to avoid writing this far, I've washed my sheets, cleaned the goddamn sink and mixed and knocked back two Margaritas) is to see him again. Very simply put. Even though I saw him last night.

(Listen. If he calls I'll tell you.)

If today is suffering, this must be romance.

Because, as a friend of mine so aptly put it, "not getting it is more romantic than getting it," and I certainly am taking steps to make sure I don't get it, and it's not just because I want to test his affections either. I think I sense what they are. So why shouldn't I call *him*? He called me yesterday. You recognize the plot?

Scene from a marriage:

After many years of being in love with Robert, after many years of being in a relationship with him, I began to do a very peculiar thing. Sometimes when I came home for supper and it was twilight I wouldn't go into the house right away. I would go into the back yard and stand on the lawn about ten feet back from the kitchen window. There were no curtains and I could see everything going on in the kitchen, but no one inside could see me. It was very important not to move. You see, I told myself that the frame of the window framed our life together and that every time he moved out of view, out of that frame, he had moved out of my life. It was very important for me not to do anything which would alter my relation to the frame and so win him back into it when some casual movement of his made the glass blank and empty.

I would stand out there a long time sometimes, watching him cook, watching him chat with other people in the house, watching the energy I so adored in him crackle through all his movements, watching him move in and out of the frame of the kitchen window. When I went in, I sometimes told him that I'd been watching him, but I never told him why.

Scene from a courtship:

He came over late. He had his father's car for a week, and he suddenly said, "Let's go to the country." That does not seem an easy prospect when it is after 11 pm and you are sitting in downtown Toronto and the closest thing to untamed vegetation you generally care to see lives in the vegetable crisper in the fridge, but I said "yes, sure let's go."

Now I know why there are freeways. We sailed up them until they vanished into smaller and smaller roads, until there was just dirt beneath the tires, and then we got out and walked. Through empty fields first, then through woods and I should say that the moon was full and that clouds feathered across the sky like brushstrokes and that everything was damp with dew. We spoke in whispers. Not far on we found a ruined and deserted cabin (nothing can quite clench so at an urban soul momentarily adrift in a natural landscape). We went inside, gingerly, anticipating a collapsing floor but it held, netted by the moonlight that poured through the one window, through the eaten walls. He wandered to the window and leaned out of it; I stood at the back of the cabin and when he finally turned toward me I said "undress." He did. Then he said, "now you."

Afterwards we didn't bother putting on our clothes but wandered back naked, crouching once into the tall grass as a lone car rumbled by, splashing its headlights into the field.

Does it make any difference to know that I got him to stand sideways after he took his clothes off so that I could see his hard-on against the moonlight, that I stumbled awkwardly trying to get my pants off and nearly fell, that we stood there jerking each other off and when I came he rubbed my cum over his cock and kept jerking off til he came, that I could smell shit on my fingers when I took them out of his ass? Does



HISTORY: TRACING LOVE'S SUFFERING TO SENSUAL HERETICS

"Everyone knows," says Susan Sontag with characteristic bombast, "that we have a much more emphatic view of love between the sexes than the ancient Greeks and the Orientals.... The cult of love in the West is an aspect of the cult of suffering... an extension of the spirit of Christianity."

It is true that romantic love is a cultural notion and not instinctual. The story of its birth and evolution repeats a familiar pattern: what began as a rebellion against Christianity wound up swallowed and distorted by it.

The origins of romantic love lie in the Cathar civilization of southern France — Provence and Languedoc — in the twelfth century. Catharism grew out of an extraordinary confluence of religious philosophies which had spread across Europe from the Middle East. Manicheism, a third-century Persian religion, travelled into Europe via Bulgaria, where it was known as Bogomilism. The Bogomils were renown for their sexual positivism; the English word "bugger" is derived from the late Latin word *Bulgarus*, and originally referred to the Bogomils penchant for sodomy. Manicheistic thought continued to travel west into southern France, where it formed the theological basis for Catharism.

At the same time, Sufism, a ninth-century school of Islamic mysticism founded by homosexual Arab poets, was travelling west across North Africa and into southern France through Moorish Spain. Sufi mystics wrote unabashedly sexual poetry, often addressing the loved one as "my Lord" or "my Lady." The language of the Sufis mingled with Manicheistic doctrines in southern France, where these two strains were more compatible with the native pagan religion than Christianity, still weak in this part of Europe. The result of the mingling of all these religious influences was Catharism, or the Church of Love — "AMOR" as opposed to "ROMA," the Church of Rome to which Cathars were fundamentally opposed.

While Christianity presupposes that human beings are creations of God who have fallen from grace, the Cathars believed that all human beings

"'Frankie is the only person in the world I love.' 'Does he love you?' I asked disingenuously, knowing that in the equation of love, no plus can exist except by virtue of a minus."

from "Ismael," in *Behold Goliath*, Alfred Chester, 1962

are God, each one a part of the universal soul separated by birth and earthly existence. Life was a journey toward the death which would take the Cathar back to his or her true divinity. This doctrine of immanence gave the Cathars a robust attitude toward life. Women as well as men were allowed to be "elect" or priestly, abortion was permitted and war absolutely forbidden. Sex was quite separate from procreation, and one Cathar bishop proclaimed that there was "no sin below the navel." From what historic evidence remains, it appears that these sex-positive attitudes extended to homosexuality.

Troubadours, men and women who travelled in couples throughout Europe singing love songs, were another part of Sufi tradition absorbed by the Cathars. With songs celebrating Cathar doctrines, the troubadours acted as "missionaries" for the religion. It is likely that many troubadours were homosexual; in *The Divine Comedy*, Dante places two of the most famous in Purgatory's Circle of Sodomites.

When the troubadours sang of their longing to be reunited with "my Lady" or "my Lord," it was a symbolic expression of the Cathar doctrine that death reunited the individual with the godhead. Romantic legends which grew from Cathar culture and which end in the death of one or both lovers — the story of Tristan and Isolde is the archetype — posit not an end of love, but an ultimate, total reunification in death.

It was also in the twelfth century and in Provence that various tracts and poems (resurrected by Ezra Pound in this century) appeared advocating what French scholar Gaston Paris in 1883 termed "*amour courtois*" — courtly love. It might have been better termed "passionate love," since these tracts (for instance, *The Art of Courtly Love* by Andreas Capellanus) advocated adultery and attempted philosophically to justify sexual freedom. These attitudes existed in opposition to Catholicism, which taught that sex was shameful, and marriage the only covenant with God which licensed sexual intercourse.

Of the two competing religions, Catharism

it make any difference to know that we giggled, or that he took off his watch and his glasses and put them down carefully on the window sill so that they wouldn't be lost?

Not doing it is more romantic than doing it. "Not doing it" in prose is all wrapped up in that one word "afterwards" two paragraphs back, sliding me past, even in memory sometimes, my human awkwardness, prosaic moments of fastidiousness, the pornographic detail.

(By the way — he didn't call.)

What did I feel, standing motionless in the backyard, watching my life open and close at the whim of a casual movement in an ordinary kitchen? Something, I guess, of the joy and ache of passivity, of allowing myself to yearn for something I clearly already had. Yearning in itself seemed to intensify love and put the stamp of authenticity on it. Too, part of me hovered over the scene, watching me watching Robert, leaning down with approval over my picturesque agonies, giving me something to savour later as life took its ordinary conjugal strides. With Chris in the ruined cabin — it hardly seems fair to say there were only the two of us there. Would he not have swum out from my embrace as I from his, each of us distanced from the particular verities of body and of need by the insistent woods, by the demanding ruin, by the moonlight? Can one kiss innocently under such circumstances? I think not.

Almost everyone who has given any serious thought to the question of romantic love has been struck by the egoism buried just beneath the surface of its selflessness. Denis de Rougemont, in his classic *Love in the Western World*, calls it "the secret which Europe has never allowed to be given away": "to love love more than the object of love, to love passion for its own sake." It fills him with foreboding, this passion of ours, this inability to love the other as the other really is. It fills him with foreboding because he thinks its ultimate expression is a longing for "self-experience to the utmost" — that is, for death.

He sees it underpinning our love of war. Perhaps there seems a great distance from my ruined and moonlit cabin to the uncaring atrocities of the battlefield — but there is little doubt that those incidental scenarios with Robert and Chris had little to do with either of them and much to do with me. I am careless of them both, valuing Robert less than my longing for him ("We have a secret preference for what is unhappy," says de Rougemont. "Happy love has no history in European literature."), sliding over the pungent reality of sexual gratification with Chris.

These metaphysical speculations on passionate, romantic love and death and war seem a little remote, but the delicious egoism of romance leapt out at me recently during a performance of that most romantic of French plays, *Cyrano de Bergerac*. It is the story of a talented, witty, poetic genius who feels himself too ugly to pay court to the woman he loves, while she adores from a distance a beautiful man who is too inarticulate and prosaic to win her. There is a scene in the play where the handsome Christian stands in a moonlit garden and woos the beautiful Roxanne, all the while simply mouthing the lush poetic phrases whispered to him from the shadows by the wretched Cyrano. It seems to me this must represent the apotheosis of one aspect of the romantic impulse — to actually stand outside yourself and savour the romantic triumph of the ego while nonetheless putting an impediment in the way of gratification. It is like the fantasy of watching your own death — except in this case the fantasy can be realized simply by falling romantically in love.

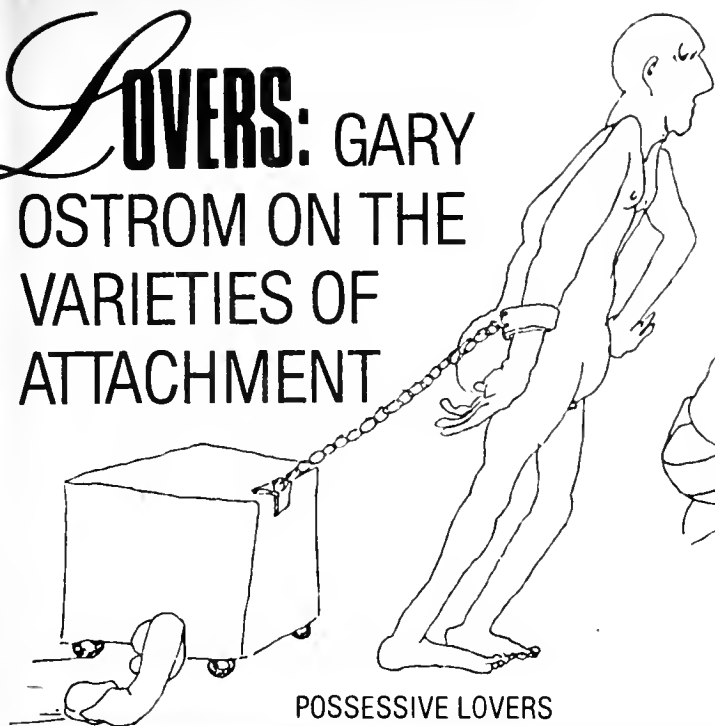
Why do homosexuals fall romantically in love? Why do we choose between human beings — choosing at the same time a way of loving we sense will carry us to the heights, plunge us to the depths, convey us, in fact, through the full repertoire of passion, right back to the arms of our own ego? Why not choose simply to follow eros — finding generous sensual delight in our fellow creatures as we can, knowing the pain of rejection, certainly, but refusing to sink into that state the ancient Greeks and Romans called a sickness, a disreputable frenzy. Even if these are silly questions, I don't think the answers are obvious. Love found its social development between men and women, after all, and its intrusion into heterosexual domestic arrangements is a very recent one, and very much a Western phenomenon. One married to raise children, or to further dynastic or financial ambitions. Even in the early 19th century, Jane Austen could write novels in which the basic considerations for a successful marriage were those of property, income and class — and though love had to be present, it appeared in the guise of a sober assessment of qualities like tact, kindness, generosity, breeding — nothing like the passionate whirlwind we expect should sweep us off our feet.

As Robin Hardy points out in the accompanying article, American feminist Shulamith Firestone sees romantic love as simply a cultural device to raise an inferior being (woman) to a

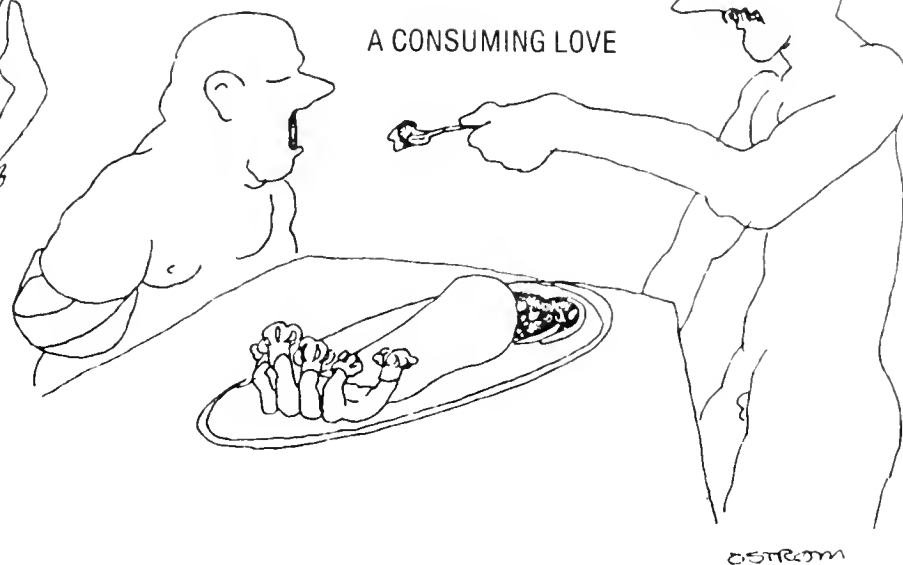
A troubadour in an illumination from "Roman de la Rose": love songs to celebrate "a robust attitude toward life"



LOVERS: GARY OSTROM ON THE VARIETIES OF ATTACHMENT



POSSESSIVE LOVERS



OSTROM

sufficiently high status that it becomes permissible for a man to associate intimately with her. Men loving men would have no need of such claptrap; neither would women loving women. And yet....

I discussed this article with a friend who has spent years thinking about all of this, has had at least one tumultuous love affair and, in fact, brought to my attention books like de Rougement's and Firestone's. He is wary of love, but he told me, "I want a relationship. I want someone to share breakfast with." I don't imagine that if I'd offered to join him for bacon and eggs once or twice a week it would have soothed the ache — it was a cry for something more than simple companionship, though that was in it.

The gay world sometimes seems drenched in love — the quest for it, the celebration of it, the ritualization of the hunt for it, the anecdotes of its collapse. Of course, our whole society is preoccupied with love and sex — it is in almost everything we hear and see, and insofar as we are in that society we share its preoccupations. But sometimes I think that we really are love's children, that homosexuals fall romantically in love because historically it has often been the only option, the only possible outlet for our erotic lives.

"Obstruction is what passion really wants," says de Rougement, and as every gay person knows, obstruction is built into the very fabric of our lives from the moment we become aware of what we are. Until quite recently, the fence of obstructions constraining any gay man or woman seemed so high and impenetrable, and were so often self-imposed because oppression was so often internalized, that one might go to the grave having lived only moments of one's life as a gay person. Given that the full panoply of romantic love was a ready cultural model for how to behave under such circumstances, is it any wonder that we would clamber so after romantic love, the love of love, when any other actualization of our feelings seemed like a remote possibility indeed?



Even today, are there not gay people who are watching themselves, yearning out at some unattainable beloved, unattainable partly because there is no socially permissible solution to their passion, partly because the individual may still half believe it would be "dirty" or "wrong" to bring the affair to erotic life? The most romantic people I meet are young people, people in small towns and cities, people just coming out. I sense they have incorporated "obstruction" into their view of their lives — and if they are not to get what they want, they will at least cherish themselves cherishing what they want.

Gay love is even "adulterous" in the classic sense in which romantic love is (where would popular culture be without the "eternal triangle"?). For romantic lovers, the third party is the living obstruction, the hated presence they nonetheless need to ensure furtive meetings, perpetual longing. For gay people, society itself is the trusting husband, the unsuspecting wife — always at home, but always ready to explode into recrimination, into violence if the deception is discovered. Like the mythological lovers Tristan and Isolde, we can never meet by day; we do not welcome light. We long for Night.

Homosexuals fall in love because they have to. The cut of the fabric suits us perfectly.

Not that there aren't some beneficial side effects. The very act of participating in so apparently universal a phenomenon legitimizes our feelings to ourselves: "What I feel must be real because I've seen it in the movies." The moon, we decide, is up there for us too, and when we begin to sense that our

deepest feelings are legitimate, is it so very big a step to the realization that our full lives are legitimate too? And when romantic, couple relationships develop, they at least guarantee a sexual outlet (still something not easily obtained by most gay people) and the sense of security and protection that arises when two people face the world together rather than alone.

And what about those relationships? We don't know much about them except that they inevitably end once every impediment to fulfillment had been overcome (can one really imagine Romeo and Juliet settling down as that nice Veronese couple, Mr and Mrs Montague?). At least, they end as romance — but what happens after? A drift into a consoling friendship? A rancorous, noisy split? A repetition of domestic habits drawn statically over the years? All of the above and more I would guess — we still have so little documentation of the ways we live our lives that we do not know how most of us are surviving romance.

It is probably too early to tell for Robert and me. Oh, and there was romance. The night before he chose to tell me that our relationship of nine years was to come to an end I was writing in my journal, "He is so much the great banner of my life, what keeps it flying and brilliant. How it streams back from me; how I hope it streams ahead." I wince now at the picturesque ignorance of it, at the egoism that transformed him into a curling, colourful counterpoint to my own life.

When he told me I did all the expected things. I talked sensibly. I cried. I panicked. I cried uncontrollably when I discovered that the one thing I had always relied on — words — finally made no difference, finally would not come at all. (One nice thing about romance — it sure ain't macho.)

And what now, what now? Are we something more than friends, something less than lovers? We are trapped by language as much as anything; we can't even say if there is anything stumbling and new about what is happening between us, in the interstices of lives that have not changed much outwardly. We still live together, though now we have separate rooms. I am still dotingly fond, if more careful of the times I choose to express it. We both see more people than we saw before, spend more time on sexual adventuring, look at each other quizzically sometimes.... Are other couples testing too this same transformation of romantic love? Is that one of the things that's happening when I see lovers together at the baths, sharing a room and their tricks?

Perhaps I am only sure that I will continue to fall romantically in love. Not that I am desperately eager to — though all of the ecstatic moments in my life have come to me courtesy of either love or drugs. It may even happen against my will, guaranteed by the fact that I cannot after all, escape a thousand years of a conditioning of the heart. History has given us all romance as the same picture postcard of love. You can show it around and say you've been there — but like every postcard it pins reality to one small vantage point. It's not enough, but it's the one vantage point everyone scrambles for, cameras clicking.

Are there any among us, then, who are not jaded slatterns of love, who do not know long before the first kiss where and how it will happen? The young especially look at love through eyes a thousand years old — perhaps only experience and reflection can finally achieve something new, something fresh and unrehearsed, making us impulsive in ways that are neither callous nor uncaring.

To live long and not safely, to think hard about it — that does not seem a bad way of wresting our lives back from the love of love.

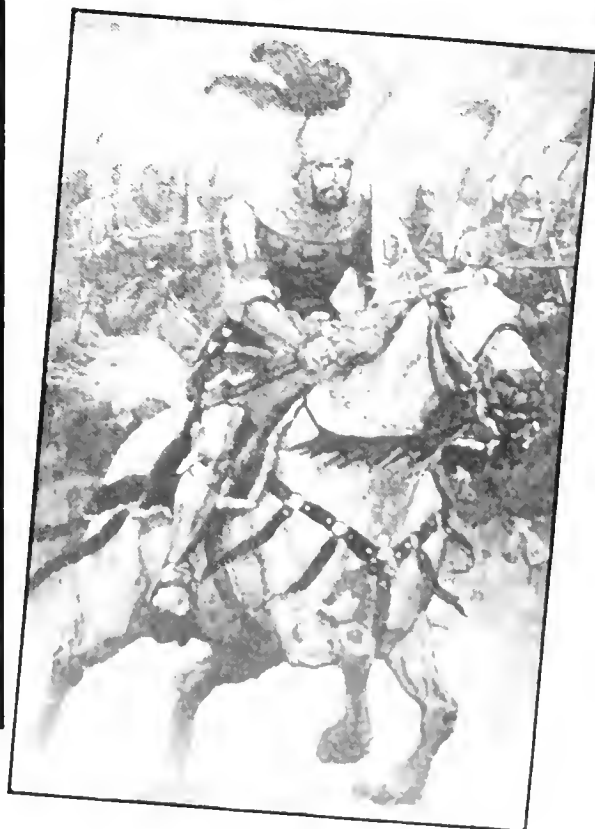
Gerald Hannon

proved the more popular, and Provence flourished as a centre of learning and the arts in the twelfth century. In 1208, however, the Catholic Pope, Innocent III (who was anything but), summoned a crusade against the Albigensian heresy (Albi was a Cathar centre). It was the first recorded instance of a Christian-perpetrated genocide. By 1243, the Cathars had been slaughtered to the last child, their cathedrals and universities razed to the ground and their lands turned over to the King of France, who had taken the Catholic side with that prospect in mind.

But Catharist language and mythology had permeated European culture too deeply and for too long to be completely eradicated. The legends and poetry remained, along with the idea of romantic love. Christianity has a long record of incorporating as saints the gods of destroyed cultures, or taking the doctrines of "heresies" and standing them on their heads. After the Albigensian crusade, the language of Catharist poetry was taken up by a growing school of Christian mystics who advocated asceticism and self-punishment as a way of realizing one's spiritual connection with God — a connection fundamentally different from that of the Cathars. They had believed themselves already divine, the same as God and separated from Him only by the phenomena of material existence. The Christian is separated from a God who is fundamentally Other by what Kierkegaard called an "infinite qualitative difference": man is low, sinful and fallen. If he hates himself enough, God might condescend to reconsider man's ultimate fate.

In *Love in the Western World*, French historian Denis de Rougement maintains that Catharism espoused a longing for death which has since become a part of the mainstream on European culture, and which is responsible for evils ranging from adultery to war. In opposition, Susan Sontag asserts that our notion of romantic love is a Christian legacy, an aspect of the cult of suffering, "...suffering as the supreme token of seriousness (the paradigm of the Cross)... the sensibility we have inherited identifies spirituality and seriousness with turbulence, suffering and passion... it has been spiritually fashionable to be in pain. Thus it is not love that we overvalue, but suffering — more precisely the spiritual merits and benefits of suffering."

No one has done enough research in this area to provide more than conjecture, but certainly Sontag's approach has more apparent logic to it. It seems safe to assume that in a sex-positive society that stresses the equality of individuals to each other as well as to God, as Cathar society did, notions of love between people would be somewhat different than in a guilt-



TRY TO FORGET HIM

HE
ONLY
MAKES
YOU UNHAPPY



ridden, sex-negative Christian society. It seems likely, then, that the emotionally painful elements which give modern romance its distinctive cachet stem not from Catharism, as de Rougement suggests, but from layers of sexual guilt and the celebration of self-punishment and self-hatred added to the concept of passionate love by masochistic Christian mystics. Truly, in their equation of love, God is the plus; we are the minus.

Nevertheless, over the centuries, women have been able to use romantic love in vaguely positive ways. "Courtly love" justified adultery in an era when marriages were likely to be business or political arrangements. With the industrial revolution and the rise of the middle classes, the institution of marriage and the notion of romantic love began to merge. For women, romance then represented the right to be treated as more than assets to be sold or bartered for favour. Early in the twentieth century, as sexual mores began to change, romance was used by women as an excuse to indulge in sexual freedom — the theme of passion justifying premarital sex has been noted in lyrics of the popular music of the day.

But a feminist analysis in Shulamith Firestone's *The Dialectic of Sex*, also points out how useful a device romantic love is in a sexist society. It raises woman out of her lower caste, placing her on a pedestal and thus enabling man, the "superior" being, to love what would otherwise be beneath him. The object on the pedestal is, of course, a fantasy. The price paid by woman is high: the complete dissolution of her identity into his, the validation of her life through his. Parallels to Catholic theology should be noted.

It is possible that romantic love is the one "religious" experience left available to modern men and women — if religious experiences are those which produce states of heightened exhilaration and exaltation. Susan Sontag sees the popularity of the cult of love as being due to "the central and peculiarly modern preoccupation with the loss of feeling... it is the main way in which we test ourselves for strength of feeling and find ourselves deficient."

Recent scientific research, on the other hand, indicates that "love" may be caused by phenylethylamine, a chemical released by the brain. The spurned or rejected brain ceases to produce this substance, resulting in a "lovelorn" state. Chocolate is loaded with phenylethylamine, so a chocolate-bar orgy may be the best cure for a broken heart.

However helpful that may be, the difficulties which romantic love poses for gay people and straight women are obvious. Its dynamic seems to require unequal status between two people. If we value love because of a deeply inculcated Christian hang-up about suffering, then other people may trigger the romantic response in us not because they are "made" for us, but precisely because they're the ones with whom we'd be totally incompatible, the ones who unleash a host of masochistic

desires and emotions. Expressions of this dynamic find their way into gay folklore. In "Ismael," a short story by Alfred Chester, the weary protagonist complains, "...we are perverted deeply, in our dreams, suffering out the doom of the butt-end of romance — destined never to profoundly have whom we love nor to profoundly love whom we have... contemptuous of those who are foolish enough to love us, adoring of those who find us unworthy."

Is romance, then, beyond redemption? The concluding chapter of Dennis Altman's most recent book, *The Homosexualization of America, The Americanization of the Homosexual*, is entitled "Sexual Freedom and the End of Romance." It is devoid of analysis of these two things, but it's an interesting juxtaposition of subjects, one which raises the possibility of jumping from extremes of love to those of licentiousness. In *Deliver Us from Love*, a book of essays by Danish feminist Suzanne Brøgger, the writer notes that "The modern tendency to reduce mankind to sex alone is the traditional defence of the heathen against the myth of unhappy love."

How then, are people to love in a relationship based on equality and mutual independence? Perhaps we should consider Suzanne Brøgger's conclusion: "I believe that at the moment our goals with regard to love should be dilettantism, naïveté, and superficiality, and that we should strive to achieve them in whatever way we can."

But perhaps as another starting point we should look back to the Cathars. Theirs was a culture deeply imbued with the idea that every person is equal because every person is divine. To love God, one merely had to love oneself. And that's probably the best way to begin loving someone else.

Robin Hardy □

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BETRAYAL: TRUE LOVE LOST: REVISITING BRIDESHEAD REVISITED

Once, when I was an undergraduate at Oxford, I was taken by a friend to visit the celebrated (and more or less openly gay) historian, A L Rowse. We found him in his rooms at All Souls College, surrounded by books and old furniture. Through the windows we caught glimpses of lawns and towers, and the grey dome of Radcliffe Camera. As we chatted over tea it became apparent that Rowse, who had risen to these golden heights from humble origins as a miner's son, was proud of his achievements. Recently he had been studying the papers of the Cavendish family, and went to pains to make us understand the special aura which surrounds an English dukedom. Naturally the conversation soon turned to Evelyn Waugh's *Brideshead Revisited*, possibly the most egregious example of veneration for the English aristocracy in existence. From this the gossip led to recollections of Waugh's own life.

Among other things about Waugh, Rowse told us an anecdote about *The Ordeal of Gilbert Pinfold*, a novel that Waugh conceded is closely autobiographical. While a passenger on a ship, Gilbert suffers a nervous breakdown which takes the form of paranoia. Voices accuse him of "unsavoury characteristics," of which homosexuality is a minor one. Rowse assured us that in reality homosexuality was the main theme, and that the voices that Waugh himself heard repeated over and over, "You are queer! You are queer!" I was fascinated.

All this came back to me recently as I sat down to watch the much touted television adaption of *Brideshead Revisited*. For most undergraduates at Oxford, from the postwar years to recent times, *Brideshead* has always had special significance. We were captivated by the sheer glamour of the book: the handsome aristocrat, the incorrigible Anthony Blanche reciting Eliot, the heady nostalgia for love in Arcadia, or, in this case, in a luminous Oxford that you could just about believe in if you tried hard enough. It was *romance*: a love poem in prose. The love didn't last; but, we reflected, in the great love stories it never does. Death, if nothing else, always intervenes. Here, we thought, was a famous writer treating homosexual love seriously. It was our novel.

I found the opening episodes of the TV adaption enthralling. They captured brilliantly the strange and poignant flavour of Waugh's Oxford, inducing a powerful nostalgia. However, as the series progressed, my attitude changed from delight to disillusionment, and finally to disgust. There were weaknesses I had not noticed when I first read the book years ago: serious contradictions, unconvincing scenes, and a chilling emptiness at the very heart of the story. I went back to the novel and found my feelings confirmed. If this was romance, it was romance gone sour.

Brideshead Revisited is the product of a man who didn't quite realize what he was creating. He thought that (through Charles) he was telling the story of a character progressing through three different kinds of love: a mistaken, childish love for someone of his own sex, leading to the mature love for a woman, in turn giving way to the greatest love of all, the love of God. But something went wrong. Instead of these loves increasing in sta-

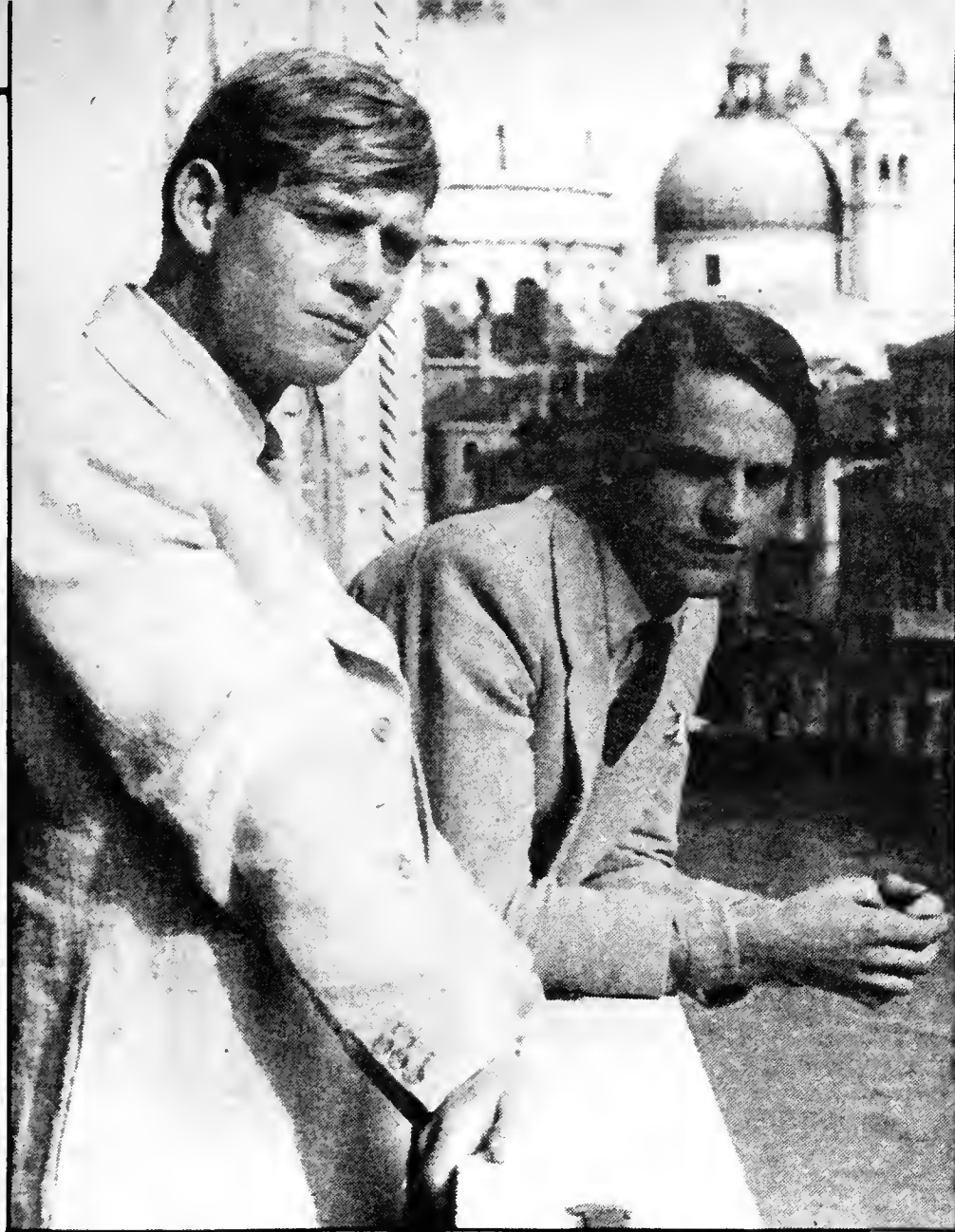
ture for the reader, they progressively diminish. Waugh once admitted that he wrote *Brideshead* at great speed under the pressure of powerful emotions. Perhaps that is why the truth seeped through.

The official view of whether or not Waugh was homosexual is presented in Sykes's biography and more or less maintained in Michael Davies's edition of Waugh's diaries. Supposedly Waugh went through a "homosexual phase" in his youth and then abandoned it as he matured and discovered heterosexual love. (His first marriage to Evelyn Gardner, in 1928, was a disaster, but he found greater permanence with Laura Herbert, whom he married in 1937, and with whom he produced six children.) Waugh's "homosexual phase" took place, not at public school (as you might expect), but much later at Oxford. The diaries as published bear out the phase theory, for there is no mention of Waugh having anything to do with homosexuality after Oxford. Homosexuality was taken pretty much for granted in Waugh's circle, and is mentioned frequently in the diaries. Some references are dismissive — Auden and Harold

Brideshead's romantic triangle (with teddy bear): Sebastian was "the real thing, the emotion shows through the writing."



Waugh at Oxford: destroyed diaries, a breakdown, and voices saying "You are queer!"



"A kind of love that comes to children": Sebastian (Anthony Andrews); Charles (Jeremy Irons)

Nicolson are curtly described as "both homosexual socialists" — and "pansy" is applied occasionally to more "effeminate" types. There seems to be no active antagonism on Waugh's part, more the attitude of most heterosexual English intellectuals of his time (and even of today): amused tolerance with the option to sneer.

Yet it seems unlikely that the story of Waugh's sexuality could be so simple, especially with what we now know of writers like Forster and Maugham and Nicolson who most resemble Waugh in background. No letters from lovers, no circumstantial accounts in the memoirs of the period exist as hard evidence of Waugh's homosexuality as an adult. Still, it seems time that the received account be examined.

Just how reliable A L Rowse's anecdote is I have no way of knowing for certain; but his gossip, like so much Oxford gossip, was probably well-informed. (John Sparrow, a member of Waugh's circle, was head of All Souls at the time I met Rowse, and Waugh's close friend, Maurice Bowra, was head of nearby Wadham College.) What we do know for certain is that Waugh destroyed the Oxford portions of his diary, presumably because they revealed too much about his sexual activities. The entries in the diary which cover the period of Waugh's nervous breakdown (and provided the material for *Gilbert Pinfold*) are also missing. Perhaps he didn't wish to leave a record of a painful experience. Perhaps the missing pages contained explicit indications of his homosexuality.

Brideshead Revisited, generally considered to be Waugh's masterpiece, provides the most convincing grounds for my theory. As a TV drama the work has been seen (and will continue to be seen) by millions. Admittedly we should exercise great caution in assuming facts about an author's life from his works, for the link between a writer's experience and the treatment of it in fiction may be tenuous. Yet there is almost

always *some* connection. Sykes's biography frequently demonstrates just how detailed and close this connection is. The emotions of Waugh's life shaped *Brideshead Revisited* more closely than any of his other works.



ne thing about *Brideshead* which bothered me as I watched the TV series and returned to the novel was the unsatisfactory relationship of Charles and Julia. Sebastian is completely alive in the novel; Julia is simply not there. She never comes to life. She remains, as Sykes admits, "dead as mutton": "Evelyn thought of every device he could to make her vital and irresistible.... Perhaps Evelyn tried too hard." Waugh tried desperately to make Charles's love for Julia seem convincing, but his heart was not in their affair. Emotionally he (Waugh) was still with the Sebastians of his life. Sebastian is not, as Charles declares, the "forerunner" for Julia. He is the real thing, and the emotion shows through the writing.

Yet Sebastian had to be destroyed. It's typical of the spirit of the book and of Waugh's self-destructiveness that with Sebastian goes the only truly loveable character in the whole novel. But what are we to make of Charles's finally turning to the church?

Throughout *Brideshead Revisited* the nursery and the church seem closely associated. The church provides troubled adults with the security of the nursery. Members of the Flyte family keep slipping off to the chapel in exactly the same way they slip off to visit Nanny Hawkins, who is kept on pension in the attic of Brideshead. The church is depicted in the novel as essentially mindless — in one after-dinner conversation the Flytes are unable to explain their faith except in woolly and emotional terms. Likewise Nanny Hawkins has never had an idea in her life, but (like the

church) is reassuring and indestructible. In view of all this, I see Charles's capitulation to the church at the end of the novel as a desire to return to childhood. Notice how closely Waugh links Charles's love for Sebastian with childhood:

Now that summer term with Sebastian, it seemed as though I was being given a brief spell of what I had never known, a happy childhood, and though its toys were silk shirts and liqueurs and cigars, and its naughtiness high in the catalogue of grave sins, there was something of nursery freshness about us that fell little short of the joy of innocence.

Cara, Lord Marchmain's mistress, dismisses Charles and Sebastian's love for each other as "a kind of love that comes to children before they know its meaning," adding, "In England it comes when you are almost men." Such extraordinary passages as these were no doubt intended by Waugh to confirm a homosexual phase theory which he wished everyone, including himself, to believe. Charles's surrender to the church is really an unconscious return to Sebastian (Sebastian's teddybear is an obvious sign of arrested development). The church removes the whole question of sexual activity, rather conveniently in the case of Charles and Julia and their failed affair.

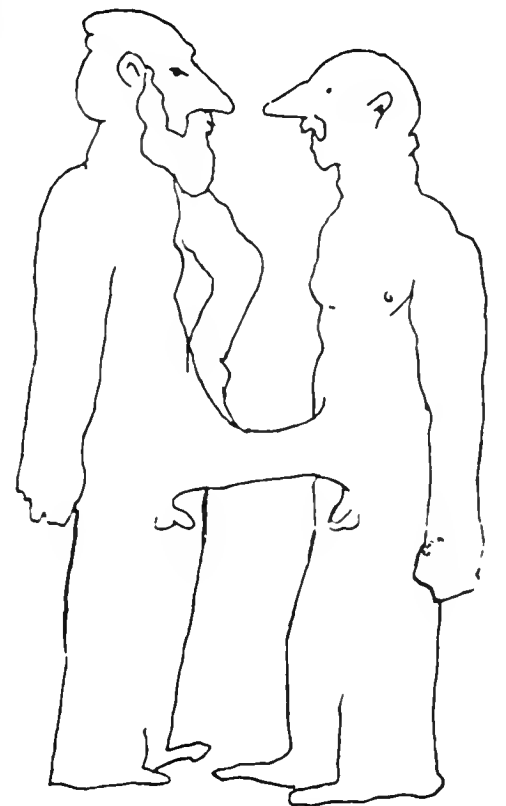
Anthony Blanche, the out-and-out homosexual, the clown, the ruthless truth-teller, remains the most brilliantly drawn character in the novel. Experienced in international society at all levels, Blanche seems to understand everything. Why, I wondered as I reread the novel, does Waugh allow him to reveal so tellingly the sham of Charles's "charming" painting, one that embraced so much else in Charles's life: "I warned you... of the Flyte family. Charm is the great English blight.... It kills love; it kills art; I greatly fear, my dear Charles, it has killed *you*."

In a sense Blanche is the instrument Waugh wields against himself, particularly in this devastating exposure of Charles's false art. This might explain the sense of self-hatred that clings to Charles throughout, and the curious schizophrenia which permeates the novel. Interestingly enough, the "pansy" Anthony Blanche is the only character in the novel who displays any moral stature. Charles, the heterosexual, seems dangerously passive: his silence and his failure to act destroy the potentially fine Sebastian.

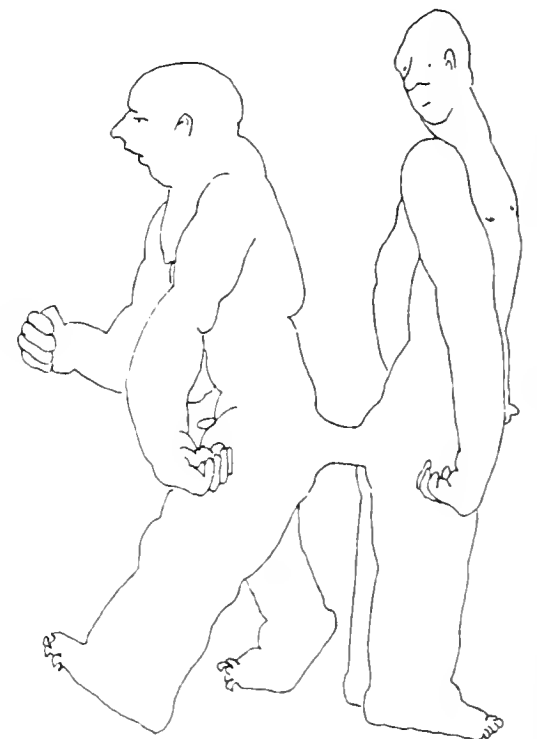
I think many of the problems and contradictions of *Brideshead* can be resolved if we realize that Waugh never "abandoned" his homosexuality, as he claimed, and that it continued to be an important part of his consciousness. His attempts to suppress it had deleterious effects both on his emotional well-being and, at least in the case of *Brideshead*, on his art. The real story of this novel (and its TV adaptation) is one of a man who rejected a vital element in his life and tried to substitute for it a religion of denial. In doing so he said *no* to life itself.

As gay undergraduates at Oxford, we yearned for a romance of our own. No doubt that is why we fooled ourselves into thinking of *Brideshead* as a tale of star-crossed lovers, like *Romeo and Juliet*. Yet all the time it was, like *Troilus and Cressida*, a story of betrayal. Waugh may have murdered Sebastian, but he was haunted by him for the rest of his life. Through the confusion and treachery of *Brideshead* we can still perceive a powerful lament for a lost love. And that is a sort of romance.

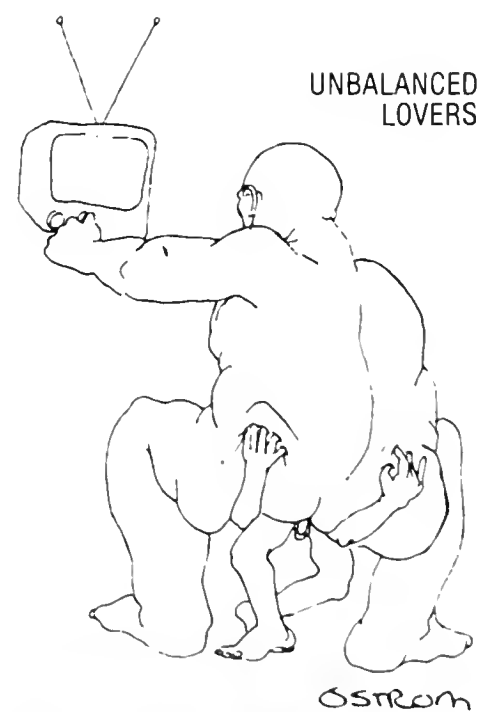
Peter Millard □



CLASSIC LOVERS
AND
MODERN LOVERS



UNBALANCED
LOVERS



Ostrom

"I was born when you
kissed me. I died when you left
me. I lived a few days while
you loved me."

Gloria Grahame to Humphrey
Bogart in "A Lonely Place"

MYTHIC
LOVERS



FALSELY
SYMBIOTIC
LOVERS



FIRST
LOVE



OSTROM

SUCCESS: ROMANTIC FORMULAS FOR HOT-BLOODED BEST-SELLERS

The first piece of bona fide gay literature I ever managed to get my hands on was a Gordon Merrick novel. I was eighteen, and had just initiated my coming out process about a fortnight earlier. The guy who loaned me his copy of *The Lord Won't Mind* was nineteen, a more experienced closet case — the first person I'd ever shared closet space with. He had composed a classified ad, you see, and I had written a sincere letter to an anonymous box number. The book, it turned out, had been stolen from a public library because my friend couldn't bear to take it to the librarian's desk.

As I read *The Lord Won't Mind*, I soon discovered that Gordon Merrick and I had one thing in common: a passion for hot-blooded, overwhelming, magnificent gay romance. When Peter told Charlie, "I'm just — completely, madly in love with you," my heart thrilled; when he admitted, "I come automatically when you do," I was beside myself. If this was what being gay was all about — and I was certain it was — then I wanted more. On the other hand, my relationship with the ad-writer seemed to lack any comparable magnetism. Primed for love at first sight with a young Adonis, I balked at indifference-at-first-sight with a mere mortal. In the end, Merrick made the greater impression on me.

I suppose Gordon Merrick is where he is today because of people like me. His characteristic brand of stratospheric gay romance has recently reappeared in a seventh successful paperback, giving Merrick a track record few gay literati can match. According to Bob Wyatt, Merrick's editor at Avon Books in New York, Merrick is "probably the best-selling gay author in the English language." Each of his seven novels has more than a million copies in print, and all are still selling. Right now the rush is on for copies of the latest, *Perfect Freedom*, the story of a gay American boy coming of age under the Vichy regime. Although exact sales figures cannot be had, I presume that the books are selling like testosterone-charged hotcakes.

Merrick himself seems to have adjusted to his success. Until two years ago he lived in a self-built house on the Aegean island of Hydra, but lately, according to Wyatt, he's been living "on the French Riviera in the warm seasons and in Sri Lanka when it's cold." I was gauche enough to ask if Gordon Merrick was his real name, provoking Wyatt to gleefully retort, "He's not Rosemary Rogers!" Conclusion: the legends you've heard about wealthy, openly-gay authors living in distant paradises are now officially confirmed.

No follower of gay trends could resist asking what it is about Merrick's writing that gives it such tremendous appeal. After all, the man is far from alone in his chosen field: gay romance inspires more novels each year, and the writing of frank gay sexual accounts has reached some sort of pinnacle with the publication of Boyd McDonald's *Meat and Flesh*. Merrick, it's true, is adept at awakening some of our most super-charged emotions — breath-catching fragments of adolescent longing, the desperate warmth of the fantasies we nurtured during the years when all we dared ask of the universe was one (gorgeous) gay friend — but for me, at least, all that is no more than nostalgia, something

that real-life romance has superseded.

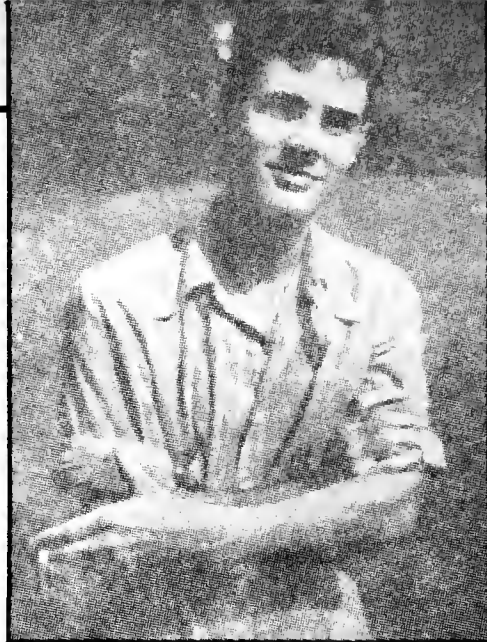
Is the Merrick empire based on more than lovesick fantasy? Well, in order to find out, I recently read through five-and-a-half of Merrick's novels in two weeks flat — a feat, I might say, that I don't recommend anyone try to repeat. Early on in my marathon, I was forced to conclude that literary style wasn't what Merrick's readers were after. Merrick is no amateur, but a number of factors conspire to keep his *oeuvre* well within the confines of pulp. His characters have monochromatic ambitions and motivations; their witty conversations merely feign wittiness; and words uttered during sex are interchangeable from character to character and from book to book.



In any event, it's obvious Merrick harbours no literary ambitions. About ten pages into any of the books, his real forte becomes clear.

He's a master of wish-fulfillment; the more you desire, the happier he'll make you. His protagonists are extraordinarily attractive — so attractive that Merrick scarcely describes them at all, allowing you to conjure their exact appearances out of your own daydreams. Romances blossom like fireworks displays, love is but an orgasm away, and — apart from a *souçon* of suspense in the plot — life could hardly be rosier. Merrick takes pains not to deviate too far from reality, and deaths and disappointments do occur — but somehow they lack any tragic impact. Passion animates everyone and everything, whether it be a boy leaping off a precipice while spattering out his last orgasm or a fiendish gigolo stealing another man's wife and son simply by fucking them both. How can there be any real pain in a world intoxicated by such stuff?

And there's more. Money, for example. Few of Merrick's important characters have so little of it that they actually need to work. Robbie, the young gay hero of *Perfect Freedom*, becomes party to a stupendous fortune just when he's old enough to begin his sexual adventures. Gerry, in (the unbearable) *Now Let's Talk About Music*, is simply vouchsafed an income by his wealthy, somewhat Oedipal mother. Merrick is



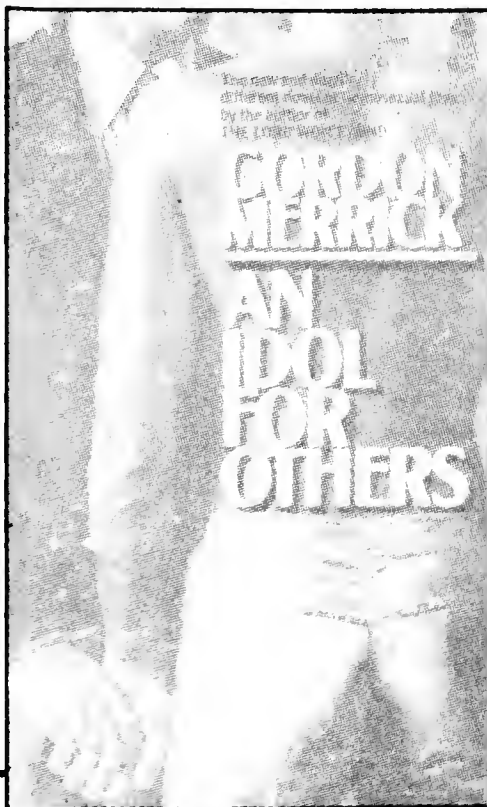
Merrick in 1947: the magic of sex and power

no fool, though: no sympathetic character is so rich that we can't identify with him.

To all the above, add American nationality, Anglo-Saxon ethnicity and Merrick's favourite exotic settings (Greece, Bangkok, Broadway's upper echelons) and you have the formula almost wrapped up. Except for two things: a reassuring Middle-American moral (a man needs to be masculine — *Forth Into Light*; there are limits to self-gratification — *Perfect Freedom*) and then the fun begins.

One, and only one, aspect of Merrick's wish-fulfillment verges on obsession. Rod, hero of *The Quirk*, mentally sums it up while he is having sex with a voluptuous fellow called 'the prince': "He (the prince) had a bigger cock. Size triumphed. That was what this stuff with guys was all about. Cock worship." Jeff, in *Forth Into Light*, finds himself "afire with new knowledge... he knew how to satisfy the needs of the supreme and mysterious phallus." Gerry in *Now Let's Talk About Music*, refers to his ponderous cock as "his majesty"; Charlie, in *Forth Into Light* regards his own prodigious appendage as a mystic object so powerful that he's reluctant to unsheathe it. Several Merrick characters actually turn up at the great priapic shrine on the Greek island of Delos, where they draw spiritual nourishment from the famous colonnade of devotional phallic monuments. Merrick, in short (no contradiction intended), is a religious man.

This is the key to the magic of the Merrick novels: even more than sex and romance, they grant their readers power. And the great vortex out of which that power spins is the phallus, embodiment of "the male principle." In a typical Merrick sex scene the dominant partner is he who has the larger cock, and the less well-endowed recipient of anal



PULPS: LOVE STIRS THE HEART OF A CONVENT-BRED GOVERNESS IN A LESBIAN GOTHIC CHILLER, BUT...

The Marquise and The Novice by Victoria Ramstetter. Naiad Press, 1981. \$4.95.

I was once told by a wise friend that the sign of a true eccentric is that he or she is not aware of his or her own special brand of individualism. In other words, the only way to be eccentric and not pretentious is to be casually unaware that you differ from the norm. This philosophy is part of the charm of Victoria Ramstetter's *The Marquise and the Novice*. There are piles of potentially good novels whose main flaw is that before the story is told, the writer feels the old guilt-slaying need to explain how, when and why the characters are gay. But this Gothic chiller is refreshingly different: it is a wonderful tale about a household of women who just happen to be lesbians, with no excuses and no explanations from the author. Without grandstanding or making a plea for sympathy, Ramstetter weaves a rich tale of adventure, suspense, nick of time inheritances and beautiful women on horseback. Add to that a lonely young convent-bred governess and a strange old herbal healer who knows her poison; toss in a love triangle; and season with Ramstetter's richly detailed prose style that captures the idiom of the Gothic romance in a way that only an author with a real love of the genre could do. The result is pure delight.

As in all good romances, it's heat and sparks at first sight when young Miss Thorn meets the mysterious and beautiful Marquise Anneliese de Rochelle and agrees to become governess to the Marquise's son while she takes a year's break from the convent to think about taking her vows. The son, the result of an arranged and now defunct marriage, is

exceptional, bright, loving, obedient, and (here's where the fantasy comes in) completely accepting of his mother's gallivanting through Europe instead of being with him at home, and totally tolerant of all the time she spends visiting her lady loves. Mademoiselle Thorn's job is therefore pleasant and easy, and in her spare time she wanders through the house and gardens. On one of these jaunts, she comes upon two of the young household maids frolicking in the woods, and her own loneliness is sharpened at seeing the warmth and love these two friends share.

Mademoiselle Thorn's life isn't dull, though. She is thrown from her horse by a gunshot meant for the Marquise; she befriends the wise old Morgan, the healer in the woods; she tries to learn all the strange and silent secrets that connect the women of the house; and she finds herself drawn more and more to the Marquise's company wherever and whenever she can find her. But the day is grim when the naive young woman happens upon the Marquise in the middle of a passionate kiss with the lovely Lady Barbara. All the governess's hopes are dashed until....

That's just enough to stir your hearts. It wouldn't be right to ruin the ending and break the suspense of this well-crafted story. However, despite the fact that *The Marquise and the Novice* is a romance story and not a political tract, it would be unfair to dismiss the book as nothing but light reading: there is much more to it than just mere fluff. In using a popular genre to write about a lesbian lifestyle, Ramstetter has displayed imagination and a skill for using a popular format for her own means. As well, the



Ramstetter: a real love of Gothic romance

author has employed a particular kind of courage that has enabled her to write the book she wanted. In a time when the ethic of "political correctness" views romance between women as a negative throwback to the patriarchy, Ramstetter has brushed aside the restrictions the lesbian community has set for its members and produced a book that presents lesbianism as a natural direction of lifestyle in any social mode. Her rebellion against a political stance has prevented the book from being a protest pamphlet and has allowed the writer to do what she appears to do best — tell us a good story and give us a happy ending.

Joy Parks

...IT CAN'T CURE AN ALCOHOLIC

A Comfortable Corner by Vincent Virga. Avon, 1982. \$3.50.

From the gothic horrors of his last book, *Gaywyck*, Vincent Virga now turns to the more timeless horrors of alcoholism. Gayness, again, is in some ways only incidental to the story. Thus, though the

alcoholics are gay, they didn't develop their affliction through particularly gay circumstances, such as standing around waiting for true love in a bar, or sitting home alone imbibing beer and someone else's true love on the late-night show.

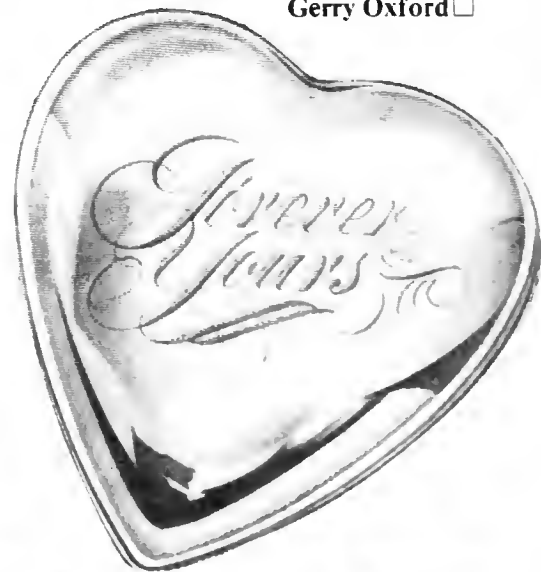
But then, the novel isn't about alcoholics; it's about their lovers, sick with the secondary disease of trying single-handedly to cure their friends. It's about that most romantic of romantic notions, that there's nothing in this world so bad that the love of a good man or woman can't cure it (often, you'll remember, the remedy prescribed for homosexuality).

Nonsense, says Virga. Lovers are about as useful as band-aids when it comes to curing alcoholism, and usually a lot less benign. Less benign, because they often find that all they can do is remark out loud on every drink taken, frequently explain the impaired one's psychology to himself, or spike their conversations with patronizing *bons mots* from a non-drinker's perspective — in short, indulge in all those thoughtful attentions guaranteed to drive even the dead to drink.

Terence Strange is suffering from just that syndrome. When the novel opens, he has just moved away from his lover Christopher after eleven years of bliss and booze. Flashbacks fill us in on the romantic past and its soggy underside, but the main thrust of the story is how Terence learns to love Christopher without trying to force him to change. Terence finds support in a group of "spouses" of alcoholics (unfortunately, the psychobabble generated by this group accounts for most of the book's occasional tiresomeness), and it is strongly suggested that Christopher will only find salvation with the aid of fellow sufferers.

All this suggests a much drearier book than *A Comfortable Corner* actually is. Let me now reassure any hardened addicts who prefer their romance straight up: Virga writes with his Gothic sensibility undiluted. The characters, drunk or sober, are attractive, rich, talented and famous. The sex is plentiful and earth-moving, disappearing into soft-focus fade-outs if the couplers are in love, or into lightbulb-popping blackouts if they're not. In this novel's world, to everyone's immense good fortune, difficulties about being gay have become largely a thing of the past. Rather like camp, which Terence dismisses as "a playback from ancient pre-Stonewall days." If only alcoholism, too, could be dismissed with the flourish of a pen....

Gerry Oxford



"It's late.
I'm tired of youth and romance
and self-sacrifice."

Bette Davis
in "Old Acquaintance"

Richard Summerbell

penetration invokes the deity ("Oh God. Yes!") before imploring his "Master" to "take me." The potency of phallic power isn't restricted to the bedroom: in Merrick's world, the impulse and ability to control one's destiny both radiate directly from the phallus, which is "life itself." To possess less than six inches of life is definitely outré.

Each one of the books is imbued with a theology of power that might delight some men, but which would make a

feminist's teeth chatter. The compleat Merrick man aspires to a sort of legitimate dominance based on wealth, physical beauty, maturity, resolve, and phallic substance. Women, by contrast, are generally "so useless," as Charlie's grandmother puts it in *The Lord Won't Mind*. Some are worse than useless, like the ogre Charlie marries: she soon ends the relationship by trying to bite his penis off. Others partially redeem themselves by helping "some talented young men make the most of their lives." Somewhere around this point, the balance of Merrick's philosophy tips away from the beautiful gay man and shifts firmly in the direction of the Ugly Gay Man. Even non-whites take their lumps in a couple of the books. Charlie sees American blacks as "an army of monkey-faced servants, children, animals," while Gerry, in *Now Let's Talk*, bemoans the featurelessness of Orientals and deplors their lack of penile magnitude. These opinions may be strictly "in character," but one isn't sure. I won't try to cast Merrick as a latter-day Ernst Röhm, but he's walking in dangerous territory, and he must know it. Why extend wish-fulfillment to misogynists and racists? Not, I hope, because they make up a significant part of the readership. I assume — that is, I wish to assume — that most gay readers do as I did when I was eighteen, and simply gloss over the unfriendly elements of Merrick's books.

If it was all in good fun, I wouldn't

mind a little phallic glory. Gordon Merrick's books have many likeable features, and I can see them inspiring real pride, self-reliance, and even a sense of adventure in gays who are newly out. How can I express the depth of my regret, though, that Merrick seems to limit these good feelings to readers with the correct physical equipment and racial background? Wish-fulfillment in pulp literature can be exhilarating, but Merrick too often seems to expect us to wish for things that are unpalatable.

Still, something at the core of the fantasy hits home. When I'd finished reading *Perfect Freedom*, my thoughts drifted back to that almost-forgotten, ill-starred liaison with the guy whose ad I'd answered. Suddenly, I became absorbed with the tragedy of what had happened, and I thought of what he and I might have known if we'd lived in Merrick's world instead of our own. Overwhelmed by an inexplicable sense of loss, I stumbled into the bedroom, took down my pants, and flung myself face down on the waterbed. As tears welled in my eyes, I reopened my copy of *Perfect Freedom* and carefully, almost lovingly, placed it over my buttocks. The breeze from a nearby fan made the book's pages flutter against my skin in an unearthly, erotic pulse. "Yes!" I gasped. "I want it so bad. I've wanted it all my life. Oh Gordon Merrick! Yes!... Take me....!"



Scouting the Ivy-League "counterculture"

Sons of Harvard: Gay Men from the Class of 1967 by Toby Marotta. William Morrow, 1982. \$13.50.

In 1977, Toby Marotta (Harvard '67) informed his 1,180 former classmates that he was gay. This bold but belated announcement — formally made in the otherwise sedate pages of the class's tenth anniversary report — resulted in about a dozen or so fellow alumni contacting Marotta to congratulate him on his bravado. Marotta decided that it might be interesting to find out what *really* happened to the class of '67, or at least to some of its gay members.

The result is *Sons of Harvard*, a series of interviews with (mostly anonymous) gay Harvard grads interwoven with compiler Marotta's adventures and quirky theorizing. Since homosexuality at Harvard and elsewhere in the mid-1960s was thoroughly repressed (or "terribly conflicted," to use Marotta's phrase), the reader finds, predictably enough, the standard domestic atrocity stories replete with casts of agonized parents, angry brothers, puzzled would-be fiancées and blissfully indifferent objects of desire. In one fairly typical instance, a former Exeter preppe from a filthy-rich family spends painful years peeping at cocks in public washrooms, secretly consuming gay porn at an addictive pace and uneasily faking heterosexual relations before landing (at last) in the arms of a suitable GWM at age 31. If one isn't unduly prejudiced against preppies and filthy-rich families, this account, as well as the others gathered by Marotta, will be moving and strike familiar chords of rage and regret. In themselves, these

tales of survival are unobjectionable and even historically useful.

So far, so good... or at least bearable. If Marotta were content to leave it at that, I would be perfectly willing to invoke my Gay Double Standard for Bearable and/or Mildly Interesting Material; I'd rather see *Making Love* than *Kramer vs. Kramer*. Similarly, I prefer *Sons of Harvard* over *What Really Happened to the Class of '65?* Given the narcissistic canons of modern participant-observation, however: enter Toby (stage everywhere).

About a third of the book is taken up with Toby himself, careerist and "countercultural gay liberationist" *par excellence*: How Toby tidied up his PhD thesis into his first book (*The Politics of Homosexuality*, 1981). How Toby made out while interviewing for *Sons of Harvard* (revealed in the name of up-front candor). How Toby got called an asshole by one would-be subject. How Toby stayed cool while being called an asshole. How Toby's going to write his next book. How Toby met his lover Rusty and lived happily ever after (complete with memorabilia — old love letters, dirty socks — and reading like a Hardy Boys adventure).

Curiously enough, Toby the careerist is relatively easy to take. For one thing, he's as blatant as a friendly puppy. All of his see-Toby-doggedly-pursue-his-sexual-preference-right-into-a-respectable-profession is almost charming. Other less charitable souls, however, may regard his lack of self-consciousness in seeking success as merely a characterological defect of the times.

The trouble begins with Toby the "lib-

erated and liberationist-minded" gay theorist. Early on in *Sons of Harvard*, Marotta proclaims himself a child of the 1960s counterculture and hints that the good works of this ideology will be evinced in the pages to come. Indeed, Toby constantly discovers seemingly kindred souls ("I knew he was countercultural," he gushes), although to the untrained eye he merely seems to be meeting a typical collection of middle-class gay Harvard grads.

At the same time, in jarring contradiction to the laid-back values of the alleged counterculture, Toby regularly invokes terms like "healthy," "ethical," and "responsible" to refer to Toby-approved modes of homosexuality, as in: "... (he) had turned to sex in public toilets because he was too fearful to look for more pleasant, fulfilling and responsible ways of meeting other homosexuals." Unapproved forms of homosexual behaviour are dubbed "low-life" (yes, "low-life"! I hadn't heard that bit of slang in twenty years).

Fortunately, these apparently discordant elements all fall into place when Toby at last reveals that the '60s counterculture is really the '80s neo-conservatism in drag. Brace yourself for an unvarnished glob of Toby in the pulpit:

As individuals with countercultural consciousness and morality assumed places in the power structure, the governing class would become more sensible, equitable, realistic and responsive; that as more and more of them went into business, there would be a proliferation of adventurous but ethical free-enterprisers.... Thus would evolve a *more humane and democratic capitalism*. This, I insisted to

Sandy, was what had happened, what was happening.... Moreover, I argued, as people of all kinds with countercultural interests in self-realization and supportive community had come to terms with and fulfilled the personal and social dimensions of their self-actualization, they had inevitably begun to focus on other aspects of their lives: on the occupational or professional facets of their self-expression; on the convenience, opportunity and luxury added by material assets.... Indeed, it was their very quest for liberation that had led those true to countercultural ideals back into the system.... The counterculture, and even the Movement, had been absorbed by the system, not squelched by it or co-opted by it. (Italics mine)

Rather breathtaking, isn't it? I mean, once one gets past the human potential gloom. In fact, if one systematically replaces terms like "counterculture," "liberation" and the like with appropriate forms of "consumer" in the passage above, it even begins to make a kind of sense.

Anyway, isn't it reassuring to learn that gay-cloud-cuckoo-land is immune to the ravages of Reaganism? I certainly hope Toby insists that this "was what had happened" if he gets a chance to interview gay, black, unemployed auto workers in Detroit. Maybe they could be the subject of a future book — perhaps *after* the one he writes about gay "low-life."

Stan Persky □

Bombers, business and women at work

Ambitious Women by Barbara Ellen Wilson. Spinsters Ink (RD1, Argyle, NY 12809), 1982. \$10.75.

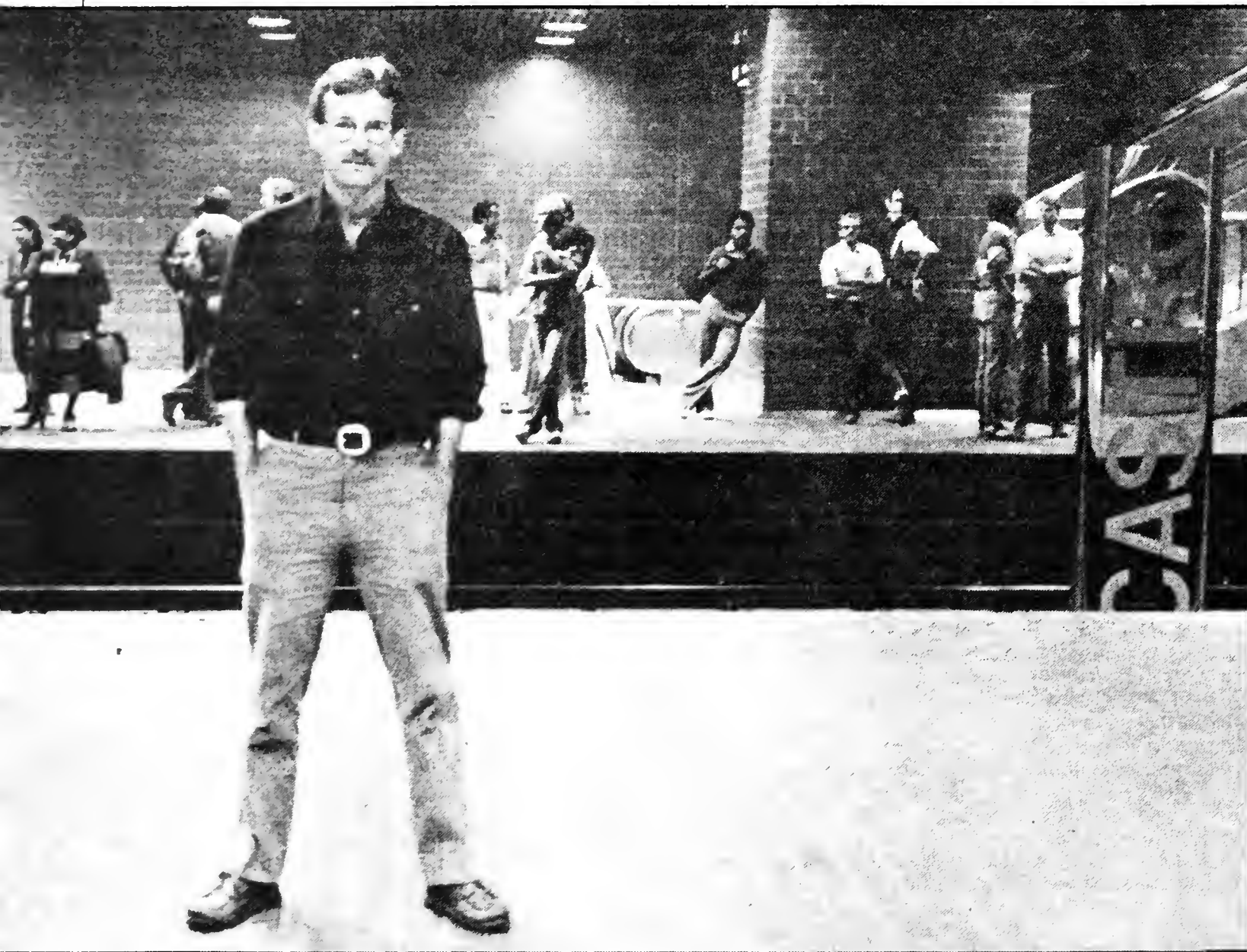
The literature of a movement is, in the main, analytical writing, and the women's movement has produced some remarkably fine books from the beginning — Millett's *Sexual Politics* and Chesler's *Women and Madness*. The first fiction writers to be hailed by women were not as politically conscious and usually didn't welcome the leadership offered them. Only now are we beginning to see the work of writers who have come to maturity within the climate of feminism and who represent that experience as novelists rather than political activists. The establishment press seems to have encouraged only the confessional mode, basically autobiographical, but women's presses, like Spinsters Ink, have also encouraged the novel of ideas.

Ambitious Women is a feminist novel not because it strives to be politically correct but because it tells the diverse truth about women trying to come to terms with real political responsibility.

Allison, divorced mother of an eight-year-old daughter and a ten-year-old son, has set up her own printing business in Seattle with her friend Holly, also divorced. Holly's ex-husband is a violent Vietnam veteran who turns up occasionally for money and sex. Part One, "Taking Care of Business," focuses on Allison's financial, emotional and political problems, from her decision to take any financial help she can get from her ex-husband (she had put him through school, and he's now a successful businessman) to her guilty juggling of time for business, for volunteer work at a co-op and women's shelter, for her friends and for her children.

When a radical group bombs a local Safeway, Allison's gut response is to her own anger, to her own frustration at

Toby Marotta at the heart of the "counterculture": tracing "terribly conflicted" preppies from sex in the showers to success in the system





Cover photo from *Ambitious Women*: striving for "the diverse truth about coming to terms with real political responsibility," not political correctness

how little her efforts can change anything. No one around her approves of the violence or sees political usefulness in it. When one of the radicals turns up at the shelter, Allison, partly to protect the shelter from scandal but partly out of sympathy, takes the fugitive to her own house and calls Magda, a journalist friend working for an underground paper, to help.

Part Two, "Journalism," is Magda's story. Disapproving not only of the violence but also of the arrogant hostility of the radicals, Magda nevertheless gets an interview with the fugitive before she vanishes. As a result both Magda and Allison are confronted by the FBI and called to testify before a grand jury. Magda, uncertainly ambitious in her career, sexually distracted by both men and women, gets off with an ease that disappoints her sense of drama, but Allison is found in contempt and jailed.

Part Three, "Holly's Ambition," finds Holly trying to run the printing business by herself at the same time that she's recovering from a two-day affair with Magda, Holly's first experience as a lesbian. Magda didn't make it home from dinner with her attractive male lawyer the second night, and Holly is badly shocked by such a betrayal. When Allison's ex-husband suggests she sell the business rather than wait to go bankrupt, Holly almost agrees, but her loyalty to Allison and her growing realization that she does understand the business side as well as the mechanical side of the work make her rise to the occasion instead. She finds a friend and lover who can help her keep the shop open until Allison is released from jail. Magda takes a job in New York and writes a good political article on Allison, which plays a part in her early release.

All three characters are far larger and more complex than the critical labels — "bleeding heart," "opportunist," and "victim" — their friends, lovers and ex-husbands sometimes give them. The resolutions of the novel are openings rather than tidying away. Allison hasn't yet found work large enough for

her anger, and doubts that she can. Holly is only at the brink of political involvement, wondering about turning the business into a cooperative, about helping Allison at the shelter. And Magda in New York will go on writing good articles with mixed motives, delighting and exasperating lovers of both sexes.

The questions central to the consciousness-raising of the women's movement are the questions of an increasing body of fiction, to be illuminated with passion and intelligence rather than narrowly answered.

I hope *Ambitious Women* finds the wide audience it deserves, and increases interest also in Barbara Ellen Wilson's fine collections of short stories, *Talk & Contact* and *Thin Ice*.

Jane Rule □

Hard-boiled heroine and a dead teen idol

Who Killed Sal Mineo? by Susan Braudy.
Wyndham Books, 1982. \$15.95.

This is ostensibly a detective novel featuring an intrepid "girl reporter" out to break the story behind the 1976 murder of Sal Mineo in Los Angeles, a crime still not solved by the police. Mineo was a teen idol in the '50s who sprang to short-lived stardom in Nicholas Ray's 1955 film, *Rebel Without a Cause*. This film, which helped make a cult figure of its star James Dean, was a rather morbidly sentimental work about youthful anguish, and may be of minor interest to gay men and women because of the homosexual subtext, the romantic tension between the characters played by Dean and Mineo. At the time, Mineo's chief appeal was to teenage girls and, like many such figures, he never transcended his first success; in fact, he never appeared in a mature role in an important production. His career hadn't generated any real public interest in years when his death at 37 made him again, for a brief time, newsworthy.

Braudy's novel is less interesting for

its merits than because of the questions it raises — not questions like the one in the title, but about taste, judgment and technique. The latter centres on the author's uncertain command of the genre she has chosen to work in. Her book seems to be the result of at least a casual study of the hard-boiled detective fiction of such writers as Raymond Chandler, Ross MacDonald and Dashiell Hammett (all of whom also set their work in California). Braudy is no heir apparent,

pulp fiction. Sara Martin, her protagonist, is a literary marriage of Brenda Starr and Nancy Drew, an aggressive naïve given to such ruminations as this insight into journalistic psychology: "I'm a snoop. My editor says it goes with the profession."

Braudy's major premise, that the *New York Post* would detail a feature writer to cross the country to write on a largely forgotten Hollywood figure just because he was from New York and his death had generated rumours about a gay underworld of drug dealing and unconventional sex, smacks of the *National Enquirer* and Hollywood at its dizziest. Braudy is identified on the jacket only as a writer and a former philosophy student, but she was also an east coast vice-president for Warner Brothers. Despite this, or perhaps because of it, her film colony material is no more convincing than her use of the newspaper milieu. One is informed that Hollywood executives and artists talk a lot about "taking meetings" and deal in coke. And that's about it.

Braudy includes some false leads which seem to indict the gay lifestyle and connections of the murder victim, but these are soon discarded. More to the point, no gay man is depicted realistically or attractively. This may well owe more to the fact that the author has trouble with her characters than to any specific attitude; none of the novel's characters engage one's sympathy or interest to any significant extent.

Nevertheless, the inclusion of a number of people whose behaviour recalls stereotypes — a drunken bar queen, an arch, gossiping entertainment industry businessman — should probably not be dismissed as unimportant. Her depiction of one major gay character, a popular singer and composer, is especially curious. He is portrayed, despite his gay self-identity, as falling in bed and love with Sara with consummate ease, and without any explanation or exploration by



Sadly unfulfilled: Mineo, above, with James Dean and Natalie Wood in *Rebel*, and Braudy's novel

however. She has identified some of the elements common to this kind of writing: the cynical, world-weary dialogue; the artifacts and symbols of American decadence; the antagonistic police officers resentful of interference with their duties. But she is less than skillful at employing them. Her dialogue is often leaden and ponderously obscure, and her characters are, in the main, clumsily contrived pastiches from



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the author. The gay men in the book who confine themselves to other men are treated less sympathetically.

The singer appears to have been suggested by Bobby Sherman, a '60s pop singer who was a protégé of Mineo's. Another figure, a drunken, has-been actress, is probably based on Pier Angeli, another intimate, and the late Nicholas Ray appears as well. All this makes one wonder. Is Brandy writing a *roman à clef*? Is she hinting that she knows something important about Mineo's death? Is the solution in the book intended to refer to actual events and motives?

Or is she exploiting and ineptly vulgarizing a tragic ending to what director Peter Bogdanovich, a friend of the actor, has called a sadly unfulfilled life?

George K Sax □

AESTHETERA

• Performing at New York's famous Carnegie Hall is the dream of almost anyone performing music professionally, and November 26 will see Olivia recording stars Meg Christian and Cris Williamson pairing up for two historic concerts there. The joint performances are causing great excitement among fans of lesbian music, and word is that all but a few \$100 sponsor tickets have been sold. To check, call Carnegie Hall at (212) 929-1585.

• If you're in Chicago any time between September 17 and October 10, be sure to take in the Third Gay American Arts Festival. This Festival (the first outside New York) includes eight musical events, seven art shows, six literary events, five theatrical productions, two film programs, a gay dance concert, and numerous workshops. Call the hotline at (312) 528-0793. Concurrently, October 8 to 10, the Gay Academic Union is sponsoring "Discovery '82" at the Conrad Hilton. For info call Bob Peppard at (312) 248-8992.

• Chekhov's *Three Sisters* is being given a new twist by Toronto's Blue Banner Theatre. Director Richard Wolfe cast the fourteen roles entirely with women acting as young schoolgirls putting on the play to entertain themselves. Entertaining themselves at right below are Karen Wiens (left) as Irena and Peggy Ann Christopherson as Soliony.

• Speaking of schoolgirls, a highlight of the new lesbian issue (No 13) of the feminist quarterly *Fireweed* is "Fear and Learning" by Susan H Poteet, an absorbing account of lesbian life at Wellesley College in the late '50s. Perhaps the most important Canadian collection of lesbiana so far, the issue also contains writing by Jane Rule, Mary Meigs and Jovette Marchessault, essays on lesbian literature and sexuality, a radio soap-opera, lesbian bar postcards, and much more. Available from women's and gay bookstores or from Box 279, Stn B, Toronto, ON M5T 2W2.

• **The Politics of Style: The Gay and Lesbian Media Festival & Conference** is being held at UCLA in January, 1983, involving lectures and panels on all the visual arts and a week-long series of film presentations. Write Gay & Lesbian Media Coalition, c/o Theatre Arts Dept, UCLA, 405 Hilgard Ave, Los Angeles, CA 90024.

• The second edition of *The Male Homosexual in Literature: A Bibliography* has just been published, containing almost half as many more titles as the 1975 edition and again including essays by Graham Jackson, Rictor Norton and compiler Ian Young. Available for \$20 from Scarecrow Press, 52 Liberty St, Box 656, Metuchen, NJ 08840.



Oscar Fingal O'Flaherty Wills Wilde paid us a visit exactly a hundred years ago, when Canada was sixteen years old. He was twenty-eight, though he gave out that he was twenty-six — his lifelong romance with Youth beginning with himself.

Kevin O'Brien faithfully chronicles this visit in *Oscar Wilde in Canada: An Apostle for the Arts* (Personal Library, Toronto, 1982, \$16.95), an expanded version of a thesis he wrote twenty years ago on the Maritime phase of Wilde's sojourn. From May 14, the day Oscar crossed over into Canada in a raging blizzard, to his final exit October 14, Dr O'Brien follows the Apostle of Aestheticism through all sixteen towns of his itinerary. Besides the major Canadian centres, Wilde took interest in such places as Brantford, Amherst and Truro to propound the tenets of the Aesthetic Movement, which sought to bring Art and Beauty into the lives of the common man

through improved dress design, interior decoration and such. O'Brien includes valuable reconstructions of the two lectures in Wilde's repertoire, "Art Decoration" and "The House Beautiful."

The widespread hoopla around Wilde's visit derived from the success of the Gilbert and Sullivan operetta "Patience," which poked fun at the Movement and the man who had recently emerged as its gaudiest advocate. That a prize-winning Oxford graduate would don a Little Lord Fauntleroy outfit to admonish the masses about beauty intrigued newspaper readers all over North America. And if his message had little news value, the costume in which he delivered it apparently had, with daily bulletins describing "...his legs encased in black silk stockings that met his great torso in a velvet jacket edged with braid, with a flowing cravat and a silk handkerchief of matching colour."

The book's abundant data, however, will need to be looked at from a more discerning perspective to uncover the socio-sexual portents of Wilde's visit. The homophobia of 1882 did not yet speak its name, but it is already in view with the disruptive first-row antics of college students at some of Wilde's lectures. Raising the question of Wilde's gender, one editor wrote: "If the suspicion entertained of the aesthetic young person should be well grounded, it will be the duty of the police to arrest him for obtaining money on false pretenses. The public has a right to know if he is Miss Wilde or if she is Mr Wilde, and to what extent."

The significance of Wilde's visit is that it emboldened Canadians to indulge in sexual bigotry with an unabashed freedom. What O'Brien's work brings into plain view is not so much Wilde, the aesthetic poseur, but Wilde, the victim in the making. □

• **Out From Under: Sober Dykes and Our Friends** will be an anthology about women and lovers of women recovering from alcohol or drug addiction. Send SASE for details on submitting articles or artwork to: 11 Broderick, No 5, San Francisco, CA 94117. Deadline: January 1, 1983.

• And finally — if you've been exasperated by all that romance stuff in the previous pages, you'll be pleased to know that by the time you read this, *The Official I Hate Love Book* will have hit the stands....

New twist: Chekhov with an all-woman cast



Top 10 non-fiction books

1. *Flaunting It!*
2. *Flesh*
3. *The Homosexualization of America*
4. *Anal Pleasure and Health*
5. *Meat*
6. *Gays Under the Cuban Revolution*
7. *Gay Fathers*
8. *With Downcast Gays*
9. *Rocking the Cradle*
10. *Mayor of Castro Street*

Top 10 fiction books

1. *The Boy Who Picked the Bullets Up*
2. *Perfect Freedom*
3. *History of Shadows*
4. *Aphrodisiac*
5. *A Brother's Touch*
6. *Sunday's Child*
7. *Late in the Season*
8. *Cobalt*
9. *Say Jesus and Come to Me*
10. *Gravedigger*

(at Glad Day Bookstore, 648A Yonge St, 2nd floor, Toronto, ON M5Y 2A6.)

This issue's writers

Gerald Hannon is a long-time collective member of *The Body Politic*... Robin Hardy is a Toronto cock-sucker who likes to kiss ass... Peter Millard lives and teaches in Saskatoon... Barbara Halpern Martineau is a Toronto filmmaker, writer and teacher... Lionel Morton lives and writes in Toronto... Stan Persky (University of British Columbia '69) is an editor and teaches social science... Joy Parks is recovering from her very last job as a waitress... Gerry Oxford is a GWM, 5' 8", 142 lbs, who works in TBP's Classified ad department... George K Sax is a film critic and social scientist in Buffalo, NY... Jane Rule, novelist and teacher, lives in British Columbia and is a regular writer for TBP... Stephen Stuckey is a little-known Toronto crank... Richard Summerbell is still recovering from his recent encounter with Gordon Merrick.

Lesbian mothers as a motherhood issue

Rocking the Cradle — Lesbian Mothers: A Challenge in Family Living by Gillian E Hanscombe and Jackie Forster, Alyson Publications, 1982. \$5.95.

I have a great interest in giraffes — gentle, strong, unusual creatures — an interest I am often called upon, humorously or incredulously, to explain. In thinking about what it means to me to be a "lesbian mother," a label I find myself taking on in public more and more these days with a mixture of pride and defiance, I wonder if lesbian mothers are the giraffes of the lesbian/gay communities. Freaks, gentle freaks, lovable vegetarian freaks, victims of the hungry lions of patriarchal Justice, to be defended and kept in safe cages for our own protection, the mascots of the movement. I was on a panel last fall with Vito Russo, author of *The Celluloid Closet*. Russo was talking about the variety of gay bars in San Francisco. "Why," he exclaimed, "they even have a bar for lesbian mothers over the age of thirty-five!"

Lesbian mothers' custody rights are the apple-pie issue of gay and lesbian liberation — after all, we are talking about motherhood, aren't we? Is it possible to talk about motherhood for lesbians in concrete, practical terms, divested of the mythology surrounding both "lesbian" and "mother"?

The usual idea of a lesbian is of someone you wouldn't really like to take home to tea with your mother, someone who isn't quite nice, someone who is possibly mad, or possibly dangerous, or possibly freakish and pitiable.... It will seem strange to many, therefore, to hear that hundreds of lesbians are not only not half-men, but that they are perfectly normal mothers.

— *Rocking the Cradle*

A few months ago I was asked to work at a dance sponsored by Toronto's Gay Community Dance Committee on behalf of the Lesbian Mothers' Defence Fund (LMDF). My job was to remind people at the door to check off the group their ticket money was to benefit. In the course of the evening I heard a number of jokes from gay men about the LMDF, to wit: "Where are you putting your money?" "Oh —" sneer "— I think I'll give it to the lesbian mothers." When my shift was over I briefly checked out the dance — overwhelmingly male — said hello to a few friends and got my coat. "You're leaving?" one of the men asked me incredulously. "But you've just finished working." "Right, and I'm paying a babysitter, so I'd just as soon get home." "Oh," he said, light dawning, "you lesbian mothers have kids!"

A friend who works with gay men (not fathers) confirmed my experience, said she's always having to remind them of the practical problems faced by most lesbian mothers. Tickets to a dance represent a different proportion of the week's budget; babysitters' fees add to the expense. Being public has different implications when custody is at stake. And then there's fatigue. Always, as for most single parents, fatigue. And a yearning to have places to go with one's children where they might meet other children of lesbians, where they might be welcomed by friendly, child-loving adults who are lesbian or gay. Some even dare to yearn for support from the "community," a friend who would say, "Let me ask your child to spend some time with me."



Rocking the Cradle authors Forster; Hanscombe: pushing the "normality" of lesbian motherhood

Without exception, lesbian mothers I have met have expressed concern about most of these issues, coupled with a sense of running so hard to keep up that there's no time to organize any collective solutions. Only the bottom-line issue of custody has generated the energy concentrated in the Lesbian Mothers' Defence Fund, which has provided additional benefits: a chance to socialize, and an excellent newsletter, *The Grapevine*.

But to my knowledge there has been no open discussion or writing about the feeling shared by many lesbian mothers that many childless lesbians and gays are insensitive or even hostile to lesbian mothers, that they see our motherhood as a heterosexual remnant we should have left behind. Even deeper in the

closet is the issue particular to lesbian mothers of sons — our sons are unwelcome at many events that welcome or tolerate girl children. We pick up the message that we have somehow fallen short in producing sons and then cherishing them, and our sons pick up this message even earlier than we do.

Rocking the Cradle, as an advocacy book, the first of its kind, understandably does not attempt to deal with any of the complex problems faced by lesbian mothers in relation to lesbian and gay communities. Instead it emphasizes the "normality" of lesbian mothers and, something of a philosophical turn-around, suggests the revolutionary benefits to society that would result from a wider acceptance of lesbian mothers and alternative family groupings in general.

Hence the subtitle, *A Challenge in Family Living*.

While it does challenge the "normality" of the heterosexual nuclear family, especially as a prescriptive law, the book does not challenge or even explore the prescriptive concept of "normal" motherhood. Strongly feminist in its analysis of the patriarchal basis of the modern nuclear family, the book does not analyze the pervasive distrust and intolerance of children that characterizes many of our social structures, and that result in isolation and hardship for parents and children. In rejecting the nuclear family, many self-styled radicals have rejected children as well, and the result, for parents who are excluded from "normal" nuclear-family society is a double whammy. Isolated from the mainstream and the lesbian community, lesbian mothers live a daily contradiction.

Childless friends of lesbian mothers often remark that the children are demanding, rude, difficult to be around. What these friends ignore is that the children have little practice in sharing their time with their mothers and other adults, and occasional visits are naturally awkward. Taught from birth that their presence is considered an intrusion on adult privacy, children in dominant white society are either repressed or rebellious, nursing ulcers or slingshots. The responsibility does not rest entirely with their harassed parents, but with a "community" that does not act as one.

Rocking the Cradle, a book by two women who are identified as lesbians but not as mothers, does well in validating the right, indeed the fact, that lesbians who choose to raise children are caring, concerned mothers; it does not address the issue of social oppression of children, within or outside "normal" society, and the bearing that oppression has on lesbian motherhood.

What then does it do? Primarily the book documents the experiences of a number of English and Welsh lesbian

The Embroidered Tent: Five Gentlewomen in Early Canada (Anansi Press, 35 Britain St, Toronto, ON M5A 1R7, 1982, \$9.95) describes the adventures of Elizabeth Simcoe, Catharine Parr Traill, Susanna Moodie, Lady Dufferin and Anna Jameson (right). Visiting Upper Canada from England in 1837, Jameson decided after a stuffy winter in Toronto to explore the more interesting backwoods. The book she wrote on that experience, *Winter Studies and Summer Rambles*, is still vividly readable, a sort of *Odyssey* with characters from Jane Austen and James Fenimore Cooper. Travelling as far as Manitoulin Island, she was never in much danger, except from the various means of transportation she used. But her adventure was unheard of for a lady because of the unladylike restlessness it asserted.

Mrs Jameson used her middle-class manners to get around, but she was no ordinary Victorian gentlewoman. Her book first took the form of a journal to a dear friend in Germany, Ottilie von Goethe, daughter-in-law of the poet (Anna's connections were remarkably cosmopolitan). And it is clear enough in *Winter Studies* that her strongest feelings were for women. In *The Embroidered Tent*, Marian Fowler seems to feel the need to enter the usual disclaimers about nineteenth-century women's friendships, but she does so without much conviction. She can admire the "androgynous" energy of the entirely heterosexual Moodie (of *Roughing It In The Bush*), but makes fun of the really androgynous, even Byronic, sensibility to which we owe *Winter Studies*. No doubt Anna's feelings were never physically expressed, but it seems a bit unfair to reconfirm that injustice after all these years.

Lionel Morton



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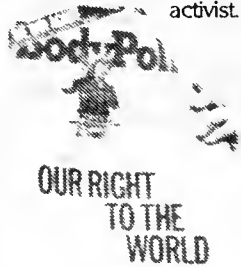
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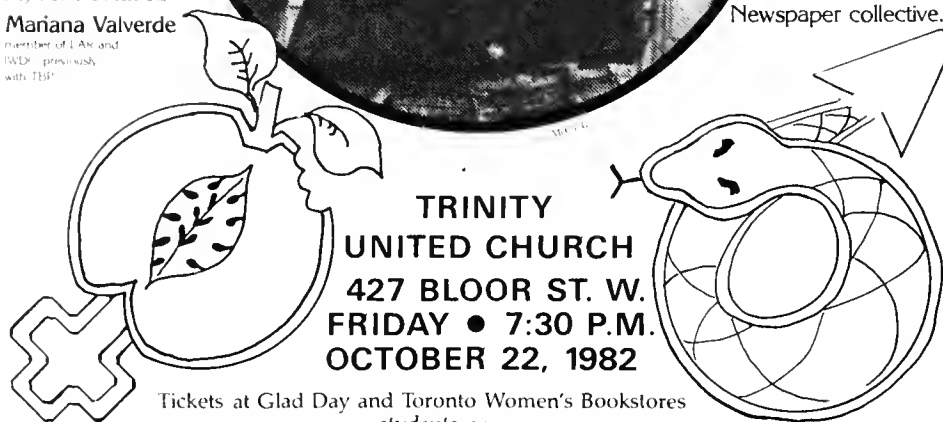
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mothers and their children, reported in the form of interviews conducted by the authors. The research is organized under various subject headings, with synopses and brief quotations from the interviews. We learn how these women (said to be from various backgrounds but no specific breakdowns are given) conceived and bore their children, whether as heterosexuals or as lesbians choosing to have intercourse with men or using artificial insemination; we learn about their struggles for custody, for independence, their present living situations, their impressions of how their sexuality has affected them and their children, and their children's impressions of these issues. The interviews, particularly the direct quotations, are the life of the book:

"I see no reason why lesbians shouldn't have children," Mary added. "Lilian was a good mother to her kids. She didn't always bring them up as I would wish; they often ate their peas on the wrong side of the fork! But the boys quite obviously love Lilian. And if they're in any trouble, they come here...."

"We're refusing to be the sort of woman the state wants — the perfect housewife. Wherever women are stepping out of line it's a threat to the establishment."

Rachel and Amy had one further ironic comment to add. Just as heterosexual society assumes that all mothers are heterosexual women, so, it seems, do many lesbians. Rachel said she had had to do "a lot of work" to prove to her lesbian friends that she really was a lesbian. And Amy pointed out that out of the lesbians she had met, she could count on one hand the number who had never slept with men.

With the exception of the briefest allusions in the interview material, such as the one above, we do not learn about the problems faced by lesbian mothers, except for problems connected with custody battles or persecution by fathers or the state. In short, like the California film *In The Best Interests of the Children* (Iris Films, 1979, distributed in Canada by DEC Films), *Rocking the Cradle* seems most useful as a tool in custody struggles and in the general campaign to remove repressive legislation.

But there are some anomalies. The book ends with a ringing proclamation of the value of lesbian motherhood as a model alternative to patriarchal structures: "...there is, of course, nothing wrong with being happy, but the personal happiness of some, even of most, ought not to be the guiding vision of a healthy society which is concerned to improve itself.... By looking at the alternative models provided by lesbians, it is easier to see some of the inadequacies and aberrations typical of the nuclear family."

It is not clear to me why such comments are in a book primarily addressed to straight legislators. The first remark could equally have come from an argument against custody rights for lesbian mothers. The second is a logical starting point in a discussion for and with lesbian mothers, an argument that would also address the specific problems we face in our communities. It seems out of place in a book that spends so much time convincing a presumably straight readership that lesbians can be adequate mothers.

Similarly, I question the relevance, in this context, of a long and detailed account of how to use artificial insemination, a topic that could better have been dealt with in a separate article or pamphlet designed for the lesbian community. The artificial-insemination chapter and the homily at the end blur the focus of an otherwise useful and pioneering book. The way remains open for considerable further discussion.

Barbara Halpern Martineau □

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"Better than custard pie"

This column may be the most difficult thing I attempt this summer, but having decided early on to try to join the rest of the gang at *TBP* and get caught up in the spirit of romance, this is no time to turn tail and run. Having only one single solitary Harlequin under my belt and a caution for the term "romantic" that borders on suspicion, I am hardly qualified to comment on this state of bliss as portrayed in literature. However the time has come for me to shake off the shackles of everyday, down-to-earth lesbian writing and climb between the satin sheets of the romance story.

Naiad Press has recently reintroduced a series of three titles by Valerie Taylor. Under the subhead Volute Book, these three novels are reprints of books written by Ms Taylor in the Sixties. Even the loud peach-and-deep-green paper covers are reminiscent of the tacky marketing techniques used to sell lesbian pulp fiction some fifteen years ago. The three books — *Journey to Fulfillment*, *A World Without Men* and *Return to Lesbos* — record the life and loves of Nazi-concentration-camp survivor Erika Frohmann and her search for a good woman to love. The first of the series is one of the saddest books I've ever read, a book that forces the reader to watch Erika be used and abused by a mean and nasty straight woman who needs Erika only so she can relieve the tension of backseat petting sessions with men. I found it very difficult to read the series with a real sense of belief and interest in the character. Perhaps my age — I was still in grade school in the 1960s — limits my understanding of a life very deep in the closet, and all the concern about socializing with (or even marrying) straight men for the sake of a cover. Too, having been delightfully spoiled by Taylor's more recent writing (in *Prism*; see *Shared Ground*, April), I felt let down by the rigidly contrived plots, the convenient deaths and the absence of contact with people that allows Erika to wallow in misery from one book to the next.

Also, reading the series and making note of the sparse transitions and lack of loving detail that Taylor's later books boast, I couldn't help wondering if these books were written for a real lesbian audience or for the titillation of a voyeuristic straight public. The writing itself is clear, straight to the point and fast-paced, hampered by little philosophy; the characters and conflicts fall into place like pieces of a puzzle and the ends are satisfyingly happy ones. However, I was not moved by these romantic tales. Yet I have a solid faith in both Barbara Grier's publishing knowledge and Valerie Taylor's talent. Although as a reader I remained outside the story, I would recommend these books to readers who can deal with a simple love story removed from present social influences, or most certainly to mature readers who have a sense of the time from which these works are drawn.

Also from Naiad (not unusual, when you consider that Naiad is one of the largest publishers of lesbian literature anywhere) is *The Nesting Place* by Sarah Aldridge. This author is no stranger to most readers; in fact her popularity has prompted Naiad to produce "I'm a Sar-

ah Aldridge fan" buttons for her adoring readership. *The Nesting Place* is romance in pure form. Claire, the rich man's wife, falls in love with Dr Sabina Hill and "nests" in her love just long enough to give Sabina the confidence to pursue a lasting love with lonely Letty, the child genius at the piano and Claire's second cousin. A recluse, Letty blossoms in the doctor's love. Claire returns to her slightly incestuous marriage and makes love to lady friends on country-club afternoons, returning home to her latently gay husband every now and then to sniff at her bruises. All in all, rather decadent and very confusing. Still, despite my attempts to rationalize the bed-hopping and to find motivation for the inner life of at least one of the characters, the book was good fluffy fun. I'm convinced that there are more closet romantics out there than we'll ever know, for *The Nesting Place* is one of six romance novels by Sarah Aldridge, evidence that countless readers spend their leisure time dipping into romance stories and dreaming about their own princess charming.

If you're tired of the tears and mush, forget about romance and get down to lust. When I received my copy of *Sapphic Touch* I opened it cautiously and could barely believe what I found. Erotica (and I mean erotica, not pornography) by lesbians, for lesbians. The material — poems, confessions, fictions, graphics — ranges from cute and cuddly to hot and raunchy. *Sapphic Touch*, like erotica itself, is hard to define, so here's an example of one of the more casual selections in the issue:

Pussy Poem

Pussy is better than custard pie,
it goes with grass or a cocaine high
She's hot, she shivers, she sucks you in
sticky and drooly all over your chin.
Oh better than diamonds or boxes of
sweets
is a cunt-eating session under the sheets

Just a taste (!) of one of the more risqué excerpts, but a good example of the fun and open-minded spirit of the publication. A friendly letter from one of the editors, Jeanine Karen, reveals that another issue is in the works. On the more serious side, *Sapphic Touch* represents women taking hold of their own sexuality, creating erotica in which women are strong sexual beings, not victims or playthings. The publication proposes to be an ongoing forum for lesbians to discover what is uniquely erotic within lesbian sexuality, free from limitation or repression. But, more simply, *Sapphic Touch* is a beautiful magazine, one to read slowly, perhaps with a friend, on those long chilly nights to come. □

Journey to Fulfillment, ISBN 0-930044-31-2;
A World Without Men, ISBN 0-930044-32-0;
Return to Lesbos, ISBN 0-930044-33-9 by
Valerie Taylor. \$3.95 each. *The Nesting
Place*, ISBN 0-930044-26-6 by Sarah
Aldridge. \$6.95. All from Naiad Press, Box
10543, Tallahassee, FL 32302.

Sapphic Touch, edited by Jeanine Karen and
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How do you say Iolaus?

A number of independent gay presses have sprung up in recent years. But the tradition goes back to the 1930s (in North America — there were gay presses in England much earlier). The first such press in the United States was a New York company called Greenberg which, during the '30s and '40s published a number of gay novels and collections of stories. It makes an interesting footnote that one of Greenberg's translators (for a pair of lesbian novels by Anna Elisabet Weirauch) was Whittaker Chambers, later to feature so crucially in the Alger Hiss scandal. Chambers's homosexuality, a closely guarded secret until recently, was whispered as evidence of his "instability" by those attempting to discredit his testimony that his former friend Hiss was a Soviet spy.

Also in the 1940s, One Inc and the Mattachine Society's Pan-Graphic Press published fiction and poetry, while *The Ladder* was the leading outlet for lesbian literature. In the '60s the Oliver Layton Press bravely issued "J Z Eglinton's" important study *Greek Love* and "Casimir Dukahz's" humorous *The Asbestos Diary* and Michael Davidson's memoir *Some Boys* (the unexpurgated, or, as the author liked to refer to it, "children's" edition).

In 1965 and 1966, Guild Press, a publisher of soft-core male erotica, republished, with the urging and help of New York bookseller Howard Frisch, five gay novels that were a far cry from *Prison Punk* and the other quickies of the "Twilight Classics" series that constituted Guild's usual literary fare. These included titles by Gillian Freeman (*The Leather Boys*, written under a pseudonym and later filmed), Gerald Hamilton (Isherwood's "Mr Norris") and Phil Andros. The line of books was remarkable for its time, well chosen and well produced.

More recently, Gay Sunshine, Manroot, Seahorse, Calamus and (in England) Gay Men's Press have come along, as well as many smaller enterprises, and more small presses are issuing gay titles — all of which means more and more books for this column to deal with.

The latest addition to the roster of gay presses is Pagan Press, run by a veteran of the gay movement, John Lauritsen. According to Lauritsen, Pagan Press's orientation will be "classical, scholarly, and pro-male." The press will feature new works and reprints.

The press's initial publication is a reissue of Edward Carpenter's 1902 anthology of poems and prose extracts on (almost entirely male) homosexual themes. In his autobiography, Carpenter admitted that the public had been puzzled by "the uncertainty as to who or what Iolaus might be, the difficulty of knowing how to spell the word, and the impossibility of pronouncing it." (Iolaus was one of the legendary lovers of Hercules. According to Plutarch, whose business it was to know these things, male lovers "made their loved ones swear fidelity at his tomb.")

This new edition of the hitherto difficult to find book is plainly produced, with a photo of the handsome young Carpenter on the back cover. It is a bit disappointing that Lauritsen did not prepare (or commission) a new introduc-

tion, with some discussion of Carpenter's significance in his time and today. But perhaps there will be more Carpenter reprints from this press. Iolaus (that's eye-oh-LAY-us) is \$8.95 (US) from Pagan Press, 26 St Marks Place, New York, NY 10003.

Maurice Kenny is a prolific and dedicated poet, not nearly as well known as he should be. This is partly because much of his work until now has been quiet and low-key. His *Blackrobe: Isaac Dialogues* (\$6, North Country Community College Press, 20 Winona Ave, Saranac Lake, NY 12983) is a series of poems about Mohawk encounters with Father Isaac Jogues in the 17th Century. There are some unexpected turns here, including homoerotic ones, but the poem series as a whole may strike readers as being too programmatic to be successful. In any case, the writing is less linguistically rich than that of Kenny's latest 12-page chapbook, *Boston Tea Party* (\$2.50, Soup, 545 Ashbury, San Francisco, CA 94114). In this long poem, Kenny really comes into his own, and for the first time melds his American Indian Heritage, his gay sensuality and insight and his superb poetic gifts, and conjures them into a sustained, magickal, visceral narrative.

Entre Nous (\$4.95, Little Caesar, 2-3373 Overland Ave, Los Angeles, CA 90034) is more or less Tim Dlugos's *Selected Poems* in a number of modes, from longer, meandering pieces influenced by Ashbery or O'Hara (Frank, not John) to quiet, affecting lyrics like the evocative "New Hope." Dlugos's *A Fast Life* is a detached, affectionate look at the events of his student days, rendered as a series of prose poems. Its run-on quality, as though the author had just run downstairs to tell you about a dream, gives it a rare charm. It's \$3 from Sherwood Press, 9773 Comanche Ave, Chatsworth, CA 91311.

Both James Broughton's *Graffiti for the Johns of Heaven* (\$6, Syzygy Press, Box 183, Mill Valley, CA 94942) and David Eberly's *What Has Been Lost* (Good Gay Poets, Box 277, Astor Station, Boston, MA 02123, no price indicated) take the chance of blending the erotic and the spiritual, sometimes succeed, sometimes don't.

John Grube's *Voodoo* (\$2.95 from the author, 40 Homewood, PH7, Toronto M4Y 2K2) is a chapbook of short poems and short thoughts. I find the note of white liberal guilt a distraction from the otherwise sharp comments. There are some uninteresting drawings of stick people by George Walker. □

Poet Tim Dlugos: Prose poems of rare charm



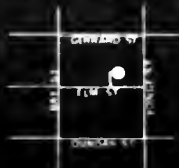
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Vancouver

IF YOU'RE AN UNDER-30 GWM looking for sincere friendship with an over-50 GWM, the search is over. He's at 261-6504 (5-9 pm).

MALE TOURIST UNDER 26, non-smoker, 2-day accommodation. Phone 732-6750, or write Box 46364, Vancouver, BC V6R 4G6.

ATTRACTIVE ATHLETIC MARRIED executive, 41, just coming out, wishes to meet young university student to 23 years old for special relationship. Will offer you a lot as a friend and can provide you with your own apartment, rent nominal and negotiable. You must be good-looking, trim, affectionate, discreet and responsible. Please write with photo and phone, if possible, to: LP, Box 3534, Main Post Office, Vancouver, BC V6B 3Y6.

HANDSOME WHITE MALE, 5'9" 30, 150 lbs, new in Canada from Europe. Would like to meet other guys, under 35 for friendship and/or relationship. Photo and phone appreciated. Drawer D049.

Alberta

MALE, 23, WOULD like to meet other gays 30 to 45 in or near Drumheller or Oyen. I enjoy lasting friendships. Drawer D038.

NORTHERN ALBERTA gay male, 33, would like to meet other guys under 30 for companionship. Discretion appreciated. Photo and phone a must. No reply if no photo. Drawer D039.

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Edmonton

GEM FROM THE ORIENT. Good-looking male, 26, 5'9" 150 lbs, well-formed swimmer's build, affectionate, sensuous, professional with wide range of interests, new to Edmonton, seeks similarly attractive guys to 35 for friendship/possible relationship. Photo appreciated. Penpals welcome. Drawer C961.

EDMONTON. MATURE, STABLE, LIVELY, caring, loving GWM, 22, looking for masculine GWM 25-35 for friendship and possible relationship. Sincere replies only. Bob. Drawer C957.

ATTRACTIVE YOUNG MALE, 26, 5'11", 165 lbs, blond, blue eyes, masculine and athletic, well hung, seeks versatile, tall, muscular and masculine GWM, 24-40, aggressive, for occasional get-togethers. Photo and descriptive letter. Drawer C999.

Calgary

OPPOSITES ATTRACT? Bi-guy, 30, masculine, 5'11" 180 lbs, hairy, curly, likes to love young guys with slender hairless bodies. I'm a sucker for a pretty face. My face shows intelligence, warmth and strength. I like people who are growing and happy. If you too are sexually frustrated, write: Box 715, Station M, Calgary, AB, T2P 2J3.

CALGARY GWM, 5'8" 150 lbs, 31, brown hair, blue eyes, shy, honest professional. Like classical music, theatre, outdoors, cuddling and conversation. I want a long-term meaningful relationship with black or oriental man 21-35, with compatible values. Write about you, and what you're looking for. Include photo. Will answer all. I can travel a little. Best if you can relocate. Drawer C974.

HOT, HORNY, ATHLETIC dude, 23, 5'11" 160 lbs, seeking dominant, masculine tops to train me in B&D, S/M or ? Discretion assured. R Price, Box 274, Station T, Calgary, AB.

YOU: 30s, MASCULINE, educated, discreet. Lonely because of a sexual dysfunction? No longer be lonely. Me: masculine, educated, honest. Discretion guaranteed. All letters answered. Penpals welcome. Drawer D080.

Saskatchewan

PROFESSIONAL MAN, 45, 5'7" 136 lbs, smart, trim body, will give discipline and useful guidance to younger men. Write for pictures, phone number and further details. Completely confidential. Drawer D045.



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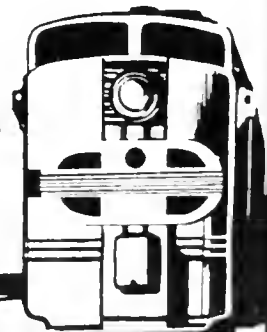
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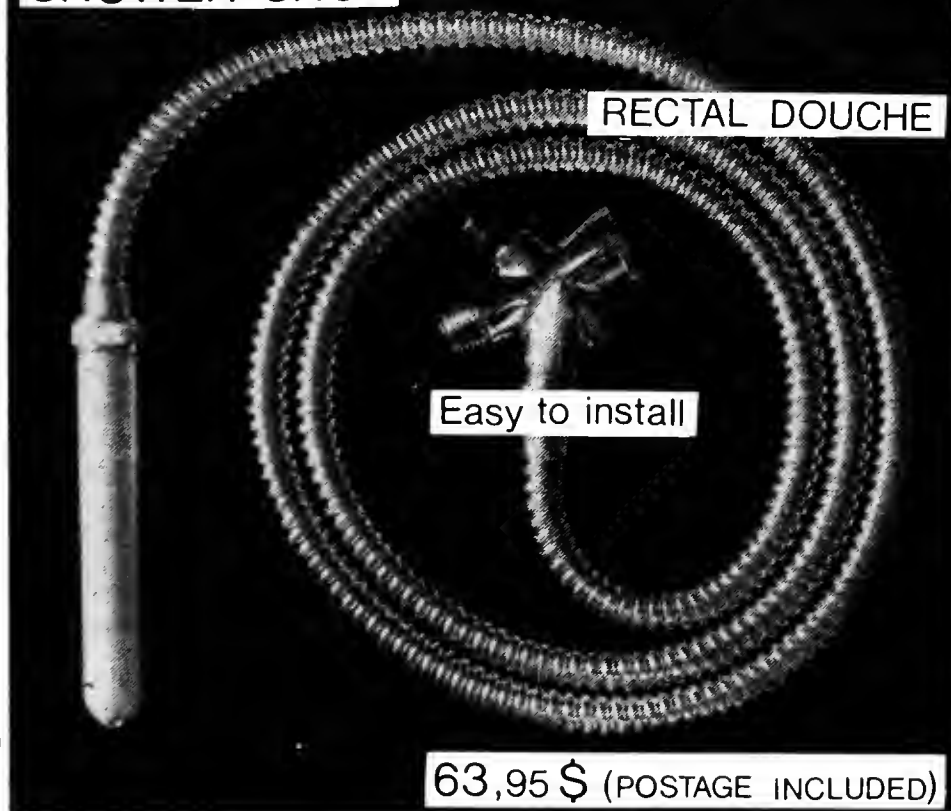
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BODYBUILDER, WELL-ENDOWED, 30, blue-eyed, good-looking (what more can you ask?) wants to meet other bodybuilders. Discretion essential. Drawer C657.

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Southern Ontario

KITCHENER-WATERLOO AREA, married, attractive, masculine male, 41, 6'1" 185 lbs, sincere, discreet, caring, kind, gentle, would like to meet younger male to age 35 married, single or student, masculine, for permanent friendship. Enjoys camping, photography, sports of all kinds, dining, music and quiet times with warm friend. Phone number. Photo if possible but not expected. Thank you. Drawer C906.

GWM, 27, VERSATILE but inexperienced, seeking dominant guy who will teach me the ropes. London. Send detailed letter and photo. Drawer C985.

NEW TO SARNIA. Older guy would like to meet bikers, truckers, rounders under 30 for hot action. Phone and photo appreciated. Drawer D006.

GWM, GUELPH-KITCHENER-CAMBRIDGE area, late 30s, seeks similar 21-39, shy, young at heart, will try anything - WS, JO. Seeks friendship. Send photo if possible. Will answer all. Discretion assured. Drawer D044.

GWM, 29, SEEKS same to 35 in Tillsonburg, Aylmer, St Thomas areas. Respond with photo and phone number to drawer D081.

GW COUPLE, ATTRACTIVE, mid-30s, would enjoy being photographed in nude and possibly sex scenes. Drawer D061.

KITCHENER-WATERLOO-GUELPH, single, 40, 6'1", 210, sincere, discreet, theatre, movies, long walks, seeks same to 60 for social get-togethers, visits to Toronto, and ??? Drawer D064.

GAY WHITE MALE, 28, 5'8", 145 lbs. Intelligent, discreet, affectionate, varied interests needs to meet men similar age or younger, fit and fairly happy for friendship, growth, a relationship or plain sex. Brantford and area. Photo appreciated but not expected. Letter with phone or other method of contact. Drawer D077.

Hamilton

SUPERHOT, ATHLETIC, SUPERHORNY bi male university student, 27, 5'11", 158 lbs, seeks playmates who think they can handle it. Love toys and photography. Hamilton and Toronto area. Phone/photo, Box 8372, Dundas, ON.

ATTRACTIVE WHITE MALE, 26, 5'10" 150 lbs, long brown hair, blue eyes, shy, humorous, sincere, educated, affectionate, many interests. "arts," sports, non-smoker, discreet, seeks similar to 32 for friendship and possible relationship. Drawer C916.

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Toronto

HANDSOME, WELL-BUILT GWM, 36, will be the total love-kitten to a dominantly affectionate male or couple enjoying bondage, TV inclinations, erotic negligees and innovative assertions. Explicit letter and phone number appreciated. Drawer C973.

HANDSOME, INTELLIGENT, well-endowed master seeks permanent slave who is not afraid to make a fantasy into a beautiful reality, who is willing to relinquish control over mind and body to a loving, dominant personality. You know who you are. Come with me and explore the boundaries of your own being. If you need a home, here it is. Send honest and specific application with photo. Drawer C979.

BLACK MALE WANTED, hopefully he will be slim but muscular, under 40 years of age, intelligent, sports-minded and travel-oriented, seeking fun but open to a relationship, loves to fuck, especially with a 39-year-old well-built, attractive, blue-eyed, professional man. All replies with photo answered promptly. Photo returned on request. Drawer C984.

YOUNG, MUSCULAR, SWEDISH-Canadian guy. Would like to hear from black studs in Toronto area. I live in Vancouver and am planning trip to Toronto. Drawer C982.

GWM, 23, 158 LBS, 5'11" athletic bodybuilder, non-smoker seeks same to 30 for discreet get-togethers, possible relationship. Photo and phone appreciated. Drawer C981.

HANDSOME, 6' 165 lbs, muscular, balding thirties, artsy-fartsy romantic seeks affectionate, sensual muscular man for close relationship. Discretion assured. Drawer C031.

MUSCULAR, HAIRY, HOT, 29, 5'8" 145 lbs, enjoys jocks, front and rear action and titwork, seeks similar to 30. Fantasies include WS and light S/M. Drawer D035.

AFFECTIONATE, BEARDED, EUROPEAN, well-built/hung, 35, enjoys fitness, music, movies, outdoors, travelling, seeks thoughtful, warm friends anywhere, under 35. Photo appreciated. Box 7303, Station A, Toronto, ON, M5W 1X9.

LEATHERMAN WISHING TO get into the business of making leather garments desires to meet another person (possible tailor) similarly minded as a partner for mutual satisfaction and profit. Drawer D041.

AFFECTIONATE, PROFESSIONAL GWM, 32, 160 lbs, bearded, seeks same 30-40, discreet, loving, no one-nighters, possible relationship. Phone, photo if possible. Drawer D042.

ART PROJECT UNUSUAL. GWM, 32. Handsome, well-built, alive. Born same day as Sigmund Freud, Robespierre, Orson Welles, Stewart Granger and Ross Hunter seeks slim young thing from anywhere in the world, Toronto included, to exchange 1,000-word letters at the rate of one per month. Object is to create a body of work suitable for publishing. Mail relationship for minimum of six months. You should know both sides of your brain, be able to write intelligently about subjects to which you are ignorant. Am non-practising poet. Rosicrucian dweller in obscure night. All replies answered. Unsuitable respondents to receive copies of Leif Garratt's "Let's Run Away" poster.... Drawer D043.

GWM, 22, 5'10" 145 lbs, good-looking, seeks butch, big guy 25 to 35 for hot afternoon sex. Into bondage, light S/M, fantasies. Send photo, phone number and details. Drawer D046.

ATTRACTIVE GWM, 22, slim, 5'11" 7 1/2" A/P french and greek into travel, movies, skiing, seeks hot imaginative encounters with masculine, well-endowed collegiate type jocks to 32. Photo and phone. Drawer D047.

ENEMAS, IRRIGATIONS, DILDOS, TOYS, etc. Give and take for erotic pleasure with good-looking GWM in 30s. Experienced enthusiasts preferred but curious novices welcome. Photo requested. Drawer D048.

YOUNG PROFESSIONAL ARCHITECTURAL lighting consultant. Good-looking, athletic, masculine, relatively quiet, pragmatic, good sense of humour and appreciation of same, sincere, responsible, down-to-earth and environmentally concerned. Considering relocating to Toronto. Sincere feedback appreciated; no BS. Bart, Box 15566, San Francisco, CA 94115-0566, USA.

GWM, 21, 6'1", 180 lbs, with brown hair, green eyes, good looks, seeks companionship of a mature, intelligent and adventuresome white male in his 20s. I have interests in music, painting, travel, photography, books, certain sports, poetry and drama. As well, I enjoy movies, volunteer work, nature, long walks, deep conversations, romance, excitement and intimacy. Innermost, I consider myself a caring, gentle, diverse and understanding guy. I hope to meet someone like myself and yet a little different. In closing, I ask you not to take a chance, but instead to take the first step and write. Sincere replies answered. Jack. Drawer D069.

MALE, 35 YEARS OLD seeks a real slave trip, put me into bondage, give me the largest enema possible, suck your cock and when done worry you slap me across the face I want complete ass work done to me including greek love the more you can abuse me the better I'll enjoy it. I really want to be abused to the fullest of my limits. Forward your requirements and photo and phone number to Fred. Drawer D005.

SHY BUT ADVENTUROUS gay male, 28, seeks same for erotic mutual encounters. Prefer to meet clean-shaven guys not into S/M, willing to explore mutual fantasies. Write and tell me yours, and I will show you mine. Drawer D001.

WARM PROFESSIONAL MALE seeking relationship not one-night stand. Interests: creative arts, fitness, sports, outdoors, travel, home, progressive ideas and politics. Into gay liberation but not ghetto scene. 5'9" 160 lbs, mid 40s. Athletic and attractive, young mind and body. Seeking someone stable with direction to his life, sharing some interests and committed to exploring complementary, mutually fulfilling relationship. Probably late 20s to early 40s. Please be honest, sensitive and affectionate. Box 286, Post Office P, Toronto, ON M5S 2S8.

GWM, 56, DISCREET, affectionate, likes to suck cock, seeks horny topman who loves to fuck and is gentle and long-lasting. No rough stuff. Drawer D065.

LEAN MASOCHISTIC MEAT seeks skinny sadist. Forced ravage both ends. Twist (pull, punch, etc) my balls: I'm your spread-eagle denim-wrapped toy. No

WS! Looks, race, etc, unimportant. Lanky physique vital (I'm 33, 5'9" 125 lbs). Drawer D066.

PROFESSIONAL WM, MARRIED, mid-30s, blond, blue eyes, 6'1", 185 lbs, who is a little flabby seeks others interested in workouts and exercise in the nude. Am fascinated by the male body and JO sessions. Must be masculine, cute, straight-looking and discreet. Endowment not important but sex appeal is. Photo and phone a must. Drawer D063.

IT'S ME AGAIN! My ads have graced these pages several times in the past. The first one matched me up with someone who is now one of my best friends so I know they can work. (The size of this ad is no indication of my wealth. I look at it as an investment.) Rather than wonder if my basket is arranged to my advantage I'd rather go to a bar with someone I know so I can dance without pleading for a night in bed. I am painfully shy unless I have a drink or two. Rather than start that way, I ask you to send me your address. Phoning me is fine but I want to write you first. For the record, I'm 6'2", 165 lbs, 23, with blondish brown hair and blue eyes. Like me, you should have no hang-ups about being gay (or relatively few anyway). You should be affectionate, enjoy tranquillity and, oh yes, I seem to fall in well with those in the twenty-five- to thirty-five-year-old range. I live out of town but I'm in Toronto weekly. Why not write a well thought-out letter and see if you can win my big heart. I may have been too selective in the past but I'm no loser and don't want one as a friend. Drawer D070.

LEATHER GUY, HAIRY-CHESTED, 34, 5'10" 170 lbs, seeks similar for living-together relationship. Likes classical music, cookery, leather bars, worn 50ls and moustaches. No time-wasters or one-nighters please. Drawer D072.

HANDSOME, BOYISH-LOOK, Polynesian, 26, with good athletic physique seeks compatible friend under 30. Photo and phone must. Drawer D076.

AFFCTIONATE, MASCULINE PROFESSIONAL, 38, blue eyes, brown hair, beard, 5'10", 160 lbs, seeks muscular/musclebound guy into B&D (passive), role-playing and fantasy (experienced or inexperienced) who wants to be bound up in a sensuous, cuddled and sexy relationship. No S/M. Discreet and sincere. Detailed letter and photo required. Drawer D052.

MASCULINE, BI WHITE MALE, 6' 180 lbs, 38, reasonably attractive, not a lot of experience, enjoys quiet times, mildly raunchy sex, strong but gentle caring, no greek. Looking for attractive, masculine white bi or gay male to take the lead. Short, medium or long-term relationship. Terry, drawer D053.

PROFESSIONAL MAN, 32, requires other professional, 60 or over, as travelling companion. Let us

share expenses and maybe more. Drawer D054.

GWM, 33, 5'6" 155 lbs, sense of humour, honest and very easygoing seeks a young white single male 21-35 into active/passive french. Prefer smooth-skinned or little body hair, circumcised, well-hung and have a place of his own. Looking for a possible permanent relationship. I'd like to hear from you. Phone number required. Drawer D055.

YOUNG 45 LIKES 69, has many afternoons and odd evenings to meet friends with the same likes and interests. Likes country music, non-smoker and drinker, would like to meet men any age or colour for fun and general relaxing get-togethers. Photo and phone appreciated, will return when we meet. Reply Box 144, Station Q, Toronto, ON M4T 2L7.

WHITE MALE, QUITE ATTRACTIVE, 5'8", masculine, gay, slim build, affectionate, down to earth and easy to get along with. Dress casual and think young. I have a one-bedroom apartment where I live alone in privacy. I am a young 40 and looking for a male, 35 years and under, sincere and honest, who is willing and interested in showing off his physique in shorts, bikini or whatever you prefer. Here you can eat, drink and make yourself at home. Muscular body not necessary. Sincere only. Phone number. Drawer D056.

YOUNG MALE, 21, 6'4", 175 lbs, into fun but no serious relationships, seeks well-hung white or black male to 25. Drawer D074.

AM 60 YEARS, 5'11", 165 lbs, brown hair, blue eyes, energetic, active abstainer. Like to meet very short, masculine gentleman not overweight, not over 5'7" between 50-65 years for real loving relationship. Confidence assured. Drawer D057.

INTERESTED IN MUTUAL JO with a hot man into visual scenes? Write Boxholder, Box 135, Station E, Toronto, ON M6H 4E1.

MALE, 35, PROFESSIONAL, attractive, sensitive with varied interests enjoys sex, especially greek passive and french A/P. Seeks mature, intelligent and gentle person up to 50 for friendship. Photo if available. Drawer D059.

WANTED FOR FRIENDSHIP: average guy in good shape, 30 to 40, working in or interested in computers, economics, banking. Drawer D058.

MALE, EARLY 30s, SLIM, wants similar age and build for hand-given ball torture, simultaneous give-and-take, winner gets the loser's ass. No filth, drugs, cowering (token resistance adds spice). Other imaginative scenarios considered. Drawer D075.

NEW MEDICAL DANGERS threaten gay sex. So do we take the veil? Why not adjust to monogamy? I'm willing. I'm white, 48, trim, 5'9", 135 lbs with

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easygoing personality. I'm greek passive, french active, and into light S/M. Heed the call anyone from 25 to 55. An exclusive, regular screw is better than the alternatives. And a relationship might develop. Drawer D082.

Eastern Ontario

MALE, 40s, TALL, LEAN, clean, seeks discreet, sincere, special male friend sharing occasional meetings, lasting relationship. Peterborough-Lindsay area. Drawer D079.

Ottawa

MALE, 32, 5'8" 125 lbs would like to meet same in Ottawa region. Tired of looking around, searching for lasting relationship. Can help young student. Good-looking, searching same. Speak three languages: French, English, German. Serious replies only. Photo, phone number appreciated. Drawer D050.

ATTRACTIVE, INTELLIGENT, MASCULINE GWM, 27, blond, 5'9" 165 lbs, varied interests and desires seeking 25-35 for stimulating relationship. Travel? Phone, photo appreciated. Drawer D068.

WEST INDIAN MALE, 32, 5'6", 132 lbs, East Indian descent, would like to meet males 20-40 from Ottawa and the Valley for friendship and fun. I am greek active and discreet. Photo appreciated. Drawer D078.

HOT HORNY COUPLE eager to meet couples or singles into raunchy scenes including WS, toys. Well hung, photo gets ours. Drawer D060.

Montreal

GAY — MONTREAL honest male in business likes outdoor wilderness, quiet life and cities, enjoys travelling, has good sense of humour, social, gentle, discreet, naturist, sensible, financially secure, independent, healthy, fully alive, enjoys outside dinners, open-minded. Welcome decent, attractive, good-looking men, 18-21, to visit or stay at Montreal or Swiss chalet, will give hospitality and good times, to enjoy the finer things of life. Affectionate, agreeable, educated, refined if possible. I am generous for the right companion. I adore animals. Serious replies and recent photo a must. André Benoit, 5991, rue de la Roche, Montréal, QC H2S 2C8, (telephone 1-514-277-7834 weekdays only).

Maritimes

YARMOUTH NS AREA. 27-year-old guy with a passion for pectoral muscles or big nipples. I love cuddling and conversation. Am 5'10", 175 lbs. Please send phone number. Would also appreciate photo. I can travel. Quick meeting possible! Drawer D073.

Homes

London

YOUNG PROFESSIONAL GWM seeking same to share modern 3-bedroom home in London East. Own furnished room, washer/dryer, dishwasher. 453-5634, evenings.

Toronto

LARGE 3-BEDROOM, 2-LEVEL apartment to share in quiet central house near University of Toronto. Seeking mature, compatible person. Non-smoker. I am a college teacher and potter. 921-6947.

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Hillhurst, Laguna Niguel, CA 92677, USA.

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Services

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Downtown luxury at The Quarters

With the Eaton Centre only a few minutes away, the new downtown apartment complex at 256 Jarvis St. is a typical example of the new developments that are helping to make Toronto one of the most sought-after places to live in North America.

The Quarters, as the complex is called, is unique not only because of its concept — it also features innovative and appealing interior design. Inside this modern 20-storey high-rise building, there are only four suites on each floor. Each apartment has a total living area of 1,700 square feet, an amount of space normally only associated with houses.

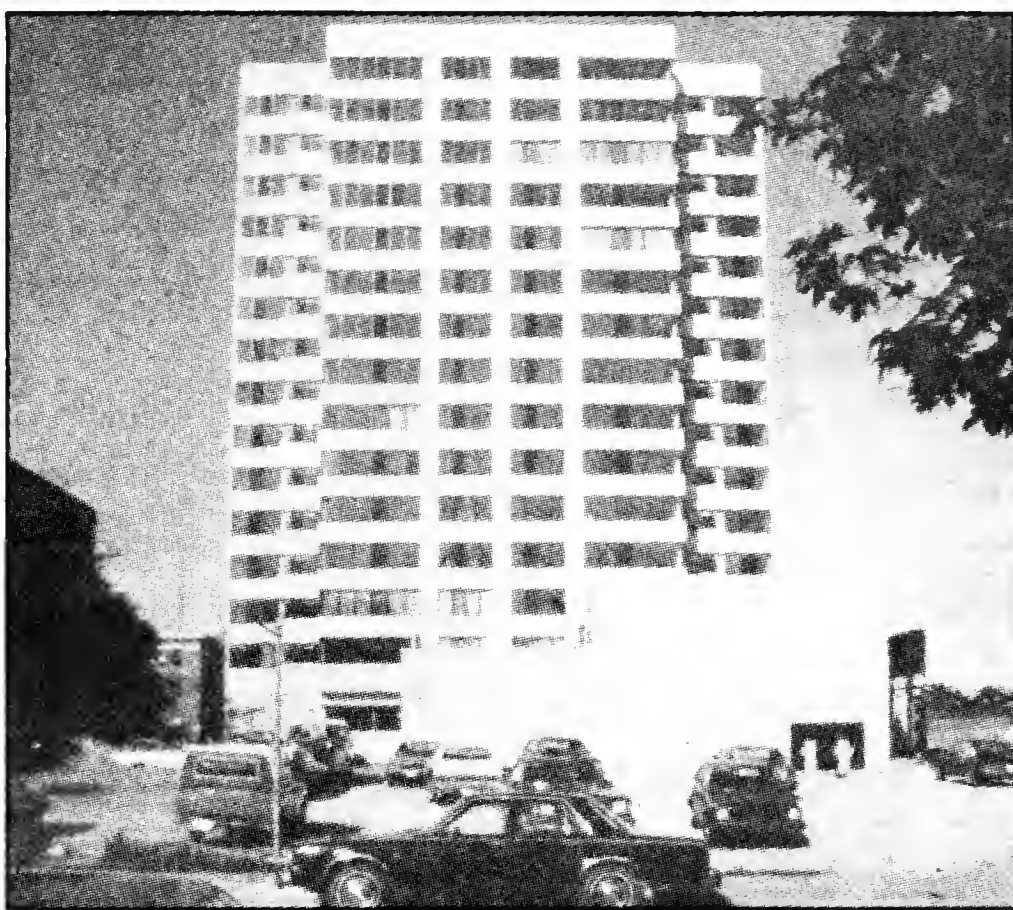
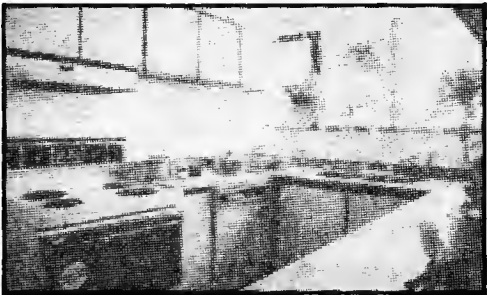
The 54 suites in the building are only offered on a rental basis, with rents starting at \$950 per month and leases available from one to three years.

Good size and layout

Dennis Miron, who is handling the rental of these properties, said: "These suites, because of their size and layout, are ideally suited for either shared accommodation or corporate use."

He added: "One feature I particularly like with this building is the landscaped sundeck on the roof, and because of the building's height, you can sun in complete privacy."

Bright kitchens include 3 standard appliances



The Quarters offers luxury rental accommodation in a convenient downtown location

Security at The Quarters is more than adequate. There's a full-time guard on site, television cameras in the foyer, computer-coded apartment keys registered in the name of the people who rent the suites, and an Enter Phone system where you can control access from the front door in the privacy of your own suite.

Hot tubs and sundeck

Other amenities include indoor and outdoor hot tubs, a sauna and exercise room, a wet lounge, a hobby room, a work room, and a party room complete with a kitchenette. The outside hot tub and sundeck areas are fully landscaped, and at the second

storey level, there is a running track. Added to this is ample underground parking on two levels, a big advantage if you own a car and want to live in the heart of the city.

The kitchens in the suites are bright. A double sink and work area is located by one of the large exterior windows. Three appliances come as standard equipment: a self-cleaning oven, a frost-free refrigerator and a dishwasher.

Each suite has two bedrooms, and the location of these rooms is different from other apartment designs in that each bedroom is at opposite ends of the suite, separated by the living room. Leading off one of the bedrooms via sliding glass doors and adjacent to the kitchen is a large, bright solarium, which would be suitable as a convenient breakfast area because of its direct access to the kitchen.

One of the most impressive features is the enormous combination living and dining room with its one large wall-to-wall window.

There is also a storage room for those seldom-used articles, and lots of closet space for overcoats in the spacious entrance foyer. In addition, there are his-and-hers closets in the master bedroom and a large walk-in closet in the second bathroom.

The master bedroom includes a four-piece ensuite bathroom. A second washroom is located at the other end of the suite, with access from either the second bedroom or the main hallway. Since the bedrooms are at opposite ends of the apartment, the suites are ideally suited for shared accommodation or provide privacy if the second bedroom is to be used as a guest room.

For more information about this exclusive downtown development, call Dennis Miron at 977-8488, or visit the model suite, which is located on the penthouse level. It is open for inspection from 1 pm until 8 pm Monday through Thursday, and 11 am until 6 pm on Saturdays and Sundays.

The property is located at 256 Jarvis St., just south of Gerrard.

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SOLSTICE. GAY ASTROLOGICAL and tarot consultations. 463-9688.

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HOUSEKEEPER-COMPANION, male, 56, intelligent, good cook, driver, seeking part-time employment, Toronto area. Box 2925, Station F, Scarborough, ON M1W 3P4.

RESPONSIBLE, SINCERE AND personable young man with eight years retail experience, including four years managerial, presently completing bookkeeping, typing course, seeks full-time office position. Drawer D067.

EFFICIENT, DISCREET MALE secretary with excellent typing; extensive knowledge of grammar, composition, style; aptitude for problem-solving; friendly manner; etc. Would like permanent position with gay academic(s), professional(s) or business-man(men). Going rates. Drawer D083.

Volunteers

ORGANIZATIONS seeking volunteers can find them in *The Body Politic* classifieds. Advertise for volunteer help and get a 50% discount off our regular reasonable rates.

ARE YOU RELIABLE, careful and thorough? Then you get the prize of the month: a chance to work in the

Body Politic Classified Ad Department. We need two people willing to train to take over managing the department by the end of October. Involves one or two evenings a week, and a few hours on Saturday. Call Gerald, 977-6320.

Business

LIMITED EDITION ART etchings of young males. Send \$5.00, deducted from purchase. Wallace, 2415-608 - 9th St SW, Calgary, AB T2P 2B3.

Messages

DORIS DAY FAN CLUB: Calling all fans, who adore the grace, beauty, talent, brilliance, purity and goodness of Doris Day, who would be interested in forming a fan club in reverence to the goddess-like qualities of Doris. Write Drawer D040.

Prisoners

A NOTE TO PRISONERS who wish to have pen-pals — Metropolitan Community Church is offering a pen-pal service to men and women prisoners through the church's prison ministry. The address is Prison Ministry, 730 Bathurst St, Toronto, ON M5S 2R4.

GAY INMATES and young prisoners threatened with sexual exploitation, in institutions throughout the USA and Canada, benefit from the work of the Prometheus Foundation. You can help by joining the Penpal Group or any of several other vital programmes. For information and a copy of *Fire!* the Foundation newsletter, send self-addressed, stamped envelope to: Prometheus, 495 Ellis St, No 2352, San Francisco, CA 94102, USA.

WRITING TO PRISON inmates has risks as well as rewards. Some prisoners are sincere, others are con artists. Proceed very carefully by checking with authorities or The Prometheus Foundation. Report rip-offs and attempts to Prometheus, which aids gay and young prisoners, and also protects against prison rip-offs. For information about the Penpal Group and other programs, send SASE (contributions optional) to: Prometheus, 2352, 495 Ellis St, San Francisco, CA 94102, USA.

LEFT BANK BOOKS sponsors a Books For Prisoners project. Through donations and a postage grant we are able to send free miscellaneous books to inmates everywhere, (provided an institution allows them in). We offer special order books at cost (usually 35-40% off). Prisoners and other interested person

should write: Books For Prisoners, Box A, 92 Pike St, Seattle, WA 98101, USA.

ATTRACTIVE BWM, 23, 6'3" brown hair, hazel eyes, slim. Easygoing, sincere, will be honest. I'm into anything related to S/M, B&D, leather, enema, douche, ass work, toys, dildos, confinement, abuse, smoke, poppers, bars, baths, BIs, JO, spankings, fantasies, shaving, kinky or unusual. Cross dressing. Outdoors, animals, hiking, camping, swimming, jogging, mild wild weightlifting, music, cycling, movies, dancing. Willing to learn anything. Photos and phone number greatly appreciated. Confidence a must. Charles Munzanreder, 266819 Cedar Hall F-10, Box 900, Shelton, WA 98584, USA.

I HAVE BEEN GAY for 13 years and I love being gay. But I'm sitting here in prison with no one to write to. If you write me I'll write back. Roger Dale Hayes, Box 97, McAlester, OK 74501, USA.

I MADE A MISTAKE in life and am living here at this lonely suite paying my dues. It is always nice to know what is going on out in the world even if I can't be a part. I need these few lines to capture someone's understanding of my circumstances and situation. Carl Luton, 153194, Box 45699, Lucasville, OH 45699-0001, USA.

HOUSING CRISIS?

We can help you solve it.

Need a room, apartment or a complete house? Turn to the Classifieds, starting on page 43 — we've got the listings. Have a place to rent? Use the form on page 45. You'll end up in the only all-gay listings in the country. And you'll get results.

I'M A WHITE MALE, 27 years of age. Native of West Palm Beach, Florida. 5'5" tall. I'm a body-builder. 180 lbs. Semi-long brown hair, green eyes. I really need some mail, so I can maintain my sanity. Jack Tresize, Box B 40217, Florence, AZ 85232, USA.

PRISONER WISHES NEW and real friends. Lonely hurts and knows no age, race, creed or size. I'm a lonely inmate that has lost all contact with family and friends. I'm a sincere man with many interests and in need of some real friends. Perhaps this ad will find someone who is interested in writing and sharing their thoughts with me. Please send photo, but not necessary. All letters will be promptly answered. Please reply to: Mr Gregory Anderson, 166-740, Box 69, London, OH 43140-0069, USA.

MY NAME IS Ricky Williams, 101471. I have brown hair and beautiful dark blue eyes. I am 5'11", 175 lbs, age 23, WM into boxing, running, football, chess, writing poems and just trying to understand the feelings of others. My friend's name is Gerald Dockery, 96792, he has brown hair, blue-green eyes, 5'10", 165 lbs, 20 years old, WM, he is into watching old movies, tennis, playing football, taking baths in the hot tub, playing pool and trying real hard to please people. Oklahoma State Penitentiary, Box 97, McAlester, OK, USA.

Mayors

DANIEL TRUXELL FOR a gay mayor of San Francisco in 1983. Contributions: 589 Post Street, No 512, San Francisco, CA 94109, USA.

Groups

PAEDOPHILE? The Paedophile Information Exchange (PIE) is a campaigning self-help group which seeks to promote, through its international English-speaking membership, a wider understanding and acceptance of the rights of paedophiles and young people. Write for full details to: PIE, P.O. Box 75, London E5 8AQ (UK).

Other

PHOTOS OF YOUNG (18+) nude guys \$3.00. Info: Box 244, Succ D, Montreal, QC H3K 3G5.

AVAILABLE FOR RENT 2 offices at 730 Bathurst St. \$100/\$135. For information call 532-2333

FOR SALE: YORKVILLE CAFE — snack bar — 30 seats. Asking \$35,000. Call between 4 — 7 pm. 922-7797.

NATIONAL/BINATIONAL

- ☐ **Alcoholics Anonymous, International Advisory Council for Homosexual Men and Women**, IAC, Box 492, Village Stn, New York, NY 10014
- ☐ **Atlantic Gay Alliance/Association des Gai(e)s de l'Atlantique**, contact GAE (Halifax), FLAG (Fredericton) or Northern Lambda Nord (Western NB).
- ☐ **Canadian Gay Archives**, Box 639, Stn A, Toronto, ON M5W 1G2 (416) 977-6320.
- ☐ **Committee to Defend John Darnley**, Box 608, Stn K, Toronto, ON M4P 2H1
- ☐ **Dignity/Canada/Oignité**, Box 1912, Winnipeg, MB R3C 3R2, (204) 772-4322.
- ☐ **Foundation for the Advancement of Canadian Transsexuals (FACT)**, Box 291, Stn A, Hamilton, ON L8N 3C8 (416) 529-7884 Central Canada: Box 2666, Winnipeg, MB R3C 4B3 Southwest Ontario: Ms R M Schwartzentruber, 21 Cherry St, Kitchener, ON N2G 2C5. 576-5248
- ☐ **Integrity (Gay Anglicans and their Friends)**, Canadian regional representative, c/o Integrity/Edmonton.
- ☐ **International Gay Association**, Secretariat, c/o CHLR, Box 931, Dublin 4, Ireland. International Lesbian Information Secretariat, NVIH-COC, Frederiksplein 14, 1017 XM, Amsterdam, Netherlands, ph. 234596/231192. International Co-ordination & Information Centre on Religion, Box 1, Cork, Ireland, ph. 021-505394
- ☐ **Ligo de Samsekamaj Goeperantistoj (LSG)**, gay Esperanto organization, 100 Crerar Ave, Ottawa, ON K1Z 7P2
- ☐ **New Democratic Party Gay Caucus**, Box 792, Stn F, Toronto, ON M4Y 2N7
- ☐ **Section on Gay and Lesbian Issues in Psychology**, c/o Gary McDonald, Dept of Psychology, U of Windsor, N9A 3P4
- ☐ **Women's Archives**, Box 928, Stn D, Toronto, ON M4T 2P1.

BRITISH COLUMBIA

Provincial

- ☐ **Gays and Lesbians in the United Church in BC**, Box 46586, Stn G, Vancouver V6R 4G8. (604) 734-5355. Support group and educational resources
- ☐ **Rural Lesbian Association**, RR 1, Ruskin, BC V0N 1R0.

Kamloops

- ☐ **Thompson Area Gay Group (TAGG)**, Box 3343, V2C 6B9 welcomes women and men to regular meetings, discussions, social events. Info, newsletter, peer support, friendship

Kelowna

- ☐ **Okanagan Gay Organization**, Box 1165, Stn A, Kelowna V1Y 7P8. Mutual support. The group can be contacted directly by phone through the Kelowna Crisis Centre

Prince Rupert

- ☐ **Gay People of Prince Rupert**, Box 881, V8J 3Y1. (604) 624-4982 (eve)

Terrace

- ☐ **Northern Lesbians**, RR 2, Box 50, Usk Store, V8G 3Z9

Vancouver

- ☐ **Alcoholics Anonymous (Gay)**, 733-4590 (men), 929-2585 (women)
- ☐ **Archives Collective**, Box 3130, MPO, V6B 3X6
- ☐ **Bisexual Women's Group**. Monthly meetings. White Crystal, 3085 Charles St, V5K 3B6, or call Georgia at (604) 874-1756 or Joyce at 251-6090
- ☐ **Coming Out (Gay Radio)**, c/o Vancouver Cooperative Radio, 337 Carrall St, V6B 2J4. Thurs at 6:30 pm, 102.7 MHz FM
- ☐ **Congregation Sha'ar Hayam**, Jewish gay synagogue, Box 69406, V5K 4W6 (604) 255-1076
- ☐ **Daughters Unlimited**, Joyce (604) 251-6090, or Elisa, Doris or Christine (604) 254-7044. (Plans to open a women's club.)
- ☐ **Dignity/Vancouver**, Box 3016, V6B 3X5. (604) 684-7B10
- ☐ **Gay and Lesbian Caucus of the BC NDP**, (604) 263-9043
- ☐ **Gayblevision**, TV show by gay people about gay life, culture and art. Regular monthly and special programmes. 837 Bidwell St, V6G 2J7 (604) 689-5661
- ☐ **Gay/Lesbian Law Association**, Faculty of Law, University of British Columbia, Vancouver
- ☐ **Gay and Lesbian People of Simon Fraser University**, c/o SFU Student Society, Simon Fraser University, Burnaby V5A 1S6 (604) 291-3181 or 291-4539
- ☐ **Gay Festival Society**, Box 34397, Stn D, V6J 4P3 (604) 687-7129
- ☐ **Gay/Lesbian Law Association**, c/o Law Students Assoc, Faculty of Law, U of BC, V6T 1W5 (604) 228-4638
- ☐ **Gay Rights Union**, Box 3130, MPO, V6B 3X6. (604) 731-9605
- ☐ **Gays and Lesbians of UBC**, Box 9, Student Union Bldg, U of British Columbia, V6T 1W5 (604) 228-463B. Meets Thurs at 12:30 pm (see "The Ubyssy" for room)
- ☐ **Integrity: Gay Anglicans and their Friends**, Box 34161, Stn D, V6J 4N1 (604) 873-2925
- ☐ **Lambda**, (Gay Al-Anon). Joe at (604) 689-7681 or Mik at 327-8423
- ☐ **Lesbian and Feminist Mothers' Political Action Group**, c/o Octopus Books, 1146 Commercial Or, V5L 3X2. Mary at (604) 251-5034
- ☐ **Lesbian and Gay Health Sciences Association**, c/o Gay People of UBC, Box 9, Student Union Bldg, UBC, V6T 1W5
- ☐ **Lesbian Drop-In**, 322 W Hastings, every Wed, 7:30 pm (604) 684-0523
- ☐ **Lesbian Information Line**, (604) 734-1016. Sun and Thurs, 7-10 pm
- ☐ **Lesbian Mothers' Defense Fund**, c/o 1146 Commercial Or, V5L 3X2 (604) 251-5034. Potluck brunches last Sun of month
- ☐ **The Lesbian Show**, Co-op Radio, 337 Carrall St, V6B 2J4 102.7 MHz FM, Thurs, 7:30 pm
- ☐ **Metropolitan Community Church**, Box 5178, V6B 4B2 (604) 681-8525. Services every Sun, 7:30 pm, at 1811 West 16th Ave (at Burrard)
- ☐ **Parents and Friends of Gays**, (604) 987-6027 or 988-7786
- ☐ **Rights of Lesbians**, (Subcommittee of Federation of Women), Box 24687, Stn C, V5T 4E6
- ☐ **Rob Joyce Legal Defense Fund**, c/o Gay Rights Union

- ☐ **Sherwood Forest**, non-profit gay introduction service. (604) 251-2789.
- ☐ **Society for Political Action for Gay People (SPAG)**, Box 2631, MPO, V6B 3W8. Ph: James Trenholme at (604) 224-7738 or Vince Manis at 435-7376.
- ☐ **Vancouver VO Clinic**, Rm 100, 828 W 10th Ave (near Gen Hosp), (604) 874-2331, Ext 220.
- ☐ **Vancouver Gay Community Centre (VGCC)**, Box 2259, MPO, V6B 3W2. (604) 253-1258.
- ☐ **Vancouver Men's Chorus**, Box 48383, Bentall Centre, V7X 1A1. Ron at (604) 985-5808 or Larry at (604) 669-6249.
- ☐ **Women in Focus**, 204-456 W Broadway, V5Y 1R3. (604) 872-2250.
- ☐ **Young Gay People**, c/o 1244 Seymour St (SEARCH). (604) 689-1039
- ☐ **Younger Lesbian Drop-In** every Tues, 7-9 pm, at Women's Bookstore, 322 W Hastings.
- ☐ **Zodiac Fraternal Society**, Box 33872, Stn D, V6J 4L6.

Victoria

- ☐ **Alcoholics Anonymous (Gay)**, (604) 383-9862.
- ☐ **Feminist Lesbian Action Group**, Box 1604, Stn E, V8W 2X7.
- ☐ **Gay Men's Group**, 2612 Victor St, V8R 1N3. (604) 595-6782.
- ☐ **The Island Gay Community Centre Society**, 1318 Balmoral Rd, V8R 1L7. Sponsors Gay Café at 1923 Fernwood every Thurs till midnight, and bowling, self-defence classes, volleyball and swimming.
- ☐ **Need (Victoria Crisis Line)**, (604) 383-6323, 24 hrs. Some gay info available
- ☐ **University of Victoria Gay Focus Club**, Student Union Bldg, U of Victoria, Box 1700, V8W 2Y2.
- ☐ **Womyn's Coffee House**, 1923 Fernwood. Every Wed evening

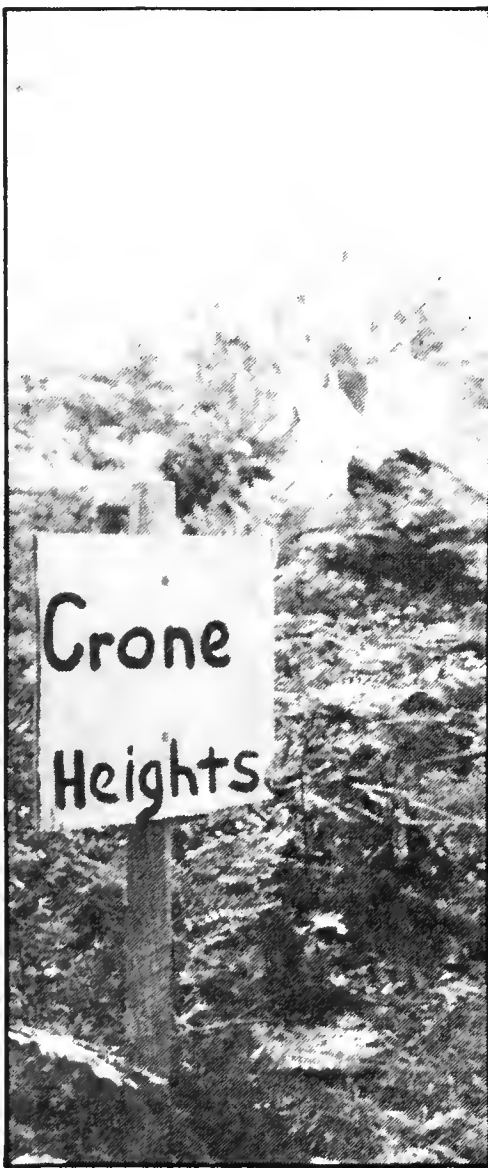
ALBERTA

Provincial

- ☐ **Alberta Lesbian and Gay Rights Association (ALGRA)**, Box 1852, Edmonton T5J 2P2.

Calgary

- ☐ **Camp 181 Association**, Box 965, Stn T, T2H 2H4. Dances, campouts, sports and other activities for lesbians and gays.
- ☐ **Calgary Lambda Centre Society**, Box 357, Stn M, T2P 2H9.
- ☐ **Calgary Gay Fathers**, Contact GIRC for info.
- ☐ **Dignity/Calgary**, Box 1492, Stn T, T2H 2H7
- ☐ **Frontrunners Group (for gay alcoholics)**, Box 181, Stn M, T2P 2M7.
- ☐ **Gay Fathers**. Contact GIRC for info. Potluck first Sun of each month.
- ☐ **Gay Information and Resources Calgary (GIRC)**, Old Y Bldg, Stes 317-323, 223 12 Ave SW, T2P 0G9. (403) 234-8973. Info and counselling Mon-Fri, 7-10 pm. Dances, discussion groups, newsletter, gay rights action. Mailing address: Box 2715, Stn M, T2P 3C1.
- ☐ **Gay Political Action Committee**, c/o Box 2943, Stn M, T2P 3C3. Education and lobbying.
- ☐ **Imperial Court of the Chinook Arch**, (403) 282-6393. Entertainment and social events.
- ☐ **Integrity (Gay Anglicans and Their Friends)**, c/o Box 34, Stn G, T3A 2G1.
- ☐ **Lambda Centre**, community centre project. Box 357, Stn M, T2P 2H9.
- ☐ **Lesbian Information Line**, (403) 265-9458, Tues-Fri, 8-10 pm, with 24 hr answering service. Operated by Womyn's Collective.



- ☐ **Lesbian Mothers**, Lynn at (403) 264-6328 or 275-8362, or call LIL. Potluck first Sun of each month.
- ☐ **Lesbian Outreach and Support Team**, Box 6093, Stn A, T2H 2L4. (403) 281-2895.
- ☐ **Lesbians and Gays at University of Calgary**, Students Club, MacEwan Hall, U of Calgary, T2N 1N4.
- ☐ **Metropolitan Community Church**, 204-16 Ave, NW, T2M 0H4. (403) 277-4004. Services Sun 11:30 am and 7 pm at above address.
- ☐ **Right To Privacy Committee**, Box 2943, Stn M, T2P 3C3. Info on gays and the law, legal referrals.
- ☐ **Womyn's Collective**, (403) 265-9458. Dances, library, lesbian drop-ins every Tues. Sponsors LIL.

Edmonton

- ☐ **Dignity Edmonton Dignité**, Box 53, T5B 2B7.
- ☐ **Edmonton Roughnecks Recreation Association**, c/o GATE. Volleyball, softball, gymnastics.
- ☐ **Gay Alliance Toward Equality (GATE)**, Box 1852, T5J 2P2. Office: 10173-104 St. (403) 424-8361. Info and counselling, Mon-Sat, 710 pm, Sun 2-5 pm. Also coffeehouses, socials, newsletter, resource library.
- ☐ **Gay Fathers & Lesbian Mothers**. For info call (403) 424-8361.
- ☐ **Integrity (Gay Anglicans and Their Friends)**, c/o 12G, 9820-104 St, T5K 021. (403) 421-7629.
- ☐ **Metropolitan Community Church of Edmonton**, Box 1312, T5J 2M8. (403) 482-4213. Worship Sun at 7:30 pm, Unitarian Church, 12530-110 Ave.
- ☐ **Privacy Defence Committee**, c/o Box 1852, T5J 2P2.
- ☐ **Womonspace**, No 1, 8406-104 St, T6E 4G2. (403) 433-9344 (Jeanne). Social & recreational group for lesbians.

Red Deer

- ☐ **Gay Association of Red Deer (GARO)**, Box 356, T4N 5E9.

SASKATCHEWAN

Provincial

- ☐ **Dignity/Saskatchewan (gay Catholics and friends)**, Box 3181, Regina S4P 3G7.
- ☐ **Gay Rights Subcommittee, Saskatchewan Association for Human Rights**, 305-116 3rd Ave S, Saskatoon, S7K 1L5. (306) 244-1933.
- ☐ **Lesbian and Gay Saskatchewan**, Box 7508, Saskatoon S7K 4L4.

Battleford

- ☐ **Battleford Gay Community**, c/o Box 401, Saskatoon, S7K 3L3.

Carrot River

- ☐ **Carrot River Gays**, c/o Box 401, Saskatoon, S7K 3L3.

Prince Albert

- ☐ **Prince Albert Gay Community Centre**, The Zodiac Club, Box 1893, S6V 6J9. 1-24 10th St, E. (306) 922-4650. Phone line Wed-Thurs, 8-10 pm, social evenings Fri-Sat, 10 pm - 2 am.

Regina

- ☐ **One Loaf**, lesbians and gays in the United Church in Saskatchewan, 2-1805 Rae St, S4T 2E3.
- ☐ **Rumours (gay community centre)**, 2069 Broad St (back entrance). (306) 522-7343.
- ☐ **Regina Women's Community and Rape Crisis Centre**. 219-1810 Smith St, S4P 2N3. (306) 522-2777, 352-7688.

Saskatoon

- ☐ **Gay & Lesbian Support Services**, 217-116 3rd Ave S. Operates Gayline. Mailing address: Box 8581.
- ☐ **Gay/Lesbian Community Centre**, Box 1662, S7K 3R8. Phone Gayline for info on dance and special event locations and dates.
- ☐ **Gayline**, (306) 665-9129, Mon-Thurs, 7:30-10:30 pm. Counselling, support groups available.
- ☐ **Lutherans Concerned**, Box 8187, S7K 6C5.
- ☐ **Stubble Jumper Press**, 21-303 Queen St, S7K 0M1.

West Central Region

- ☐ **West Central Gays**, c/o Box 401, Saskatoon S7K 3L3.

MANITOBA

Provincial

- ☐ **Manitoba Gay Coalition**, Box 27, UMSU, University of Manitoba, Winnipeg R3T 2N2. (204) 269-8678.

Brandon

- ☐ **Gay Friends of Brandon**, Box 492, R7A 5Z4. (204) 727-4046.

Portage-la-Prairie

- ☐ **BI-Women's Support Group**, Box 820, R1N 3C3. (204) 857-5295. For bisexual women.

Thompson

- ☐ **Gay Friends of Thompson**, Box 157, R8N 1N2. (204) 677-5833 (8-10 pm, Tues and Thurs).

Winnipeg

- ☐ **Council on Homosexuality and Religion**, Box 1912, R3C 3R2. (204) 269-8678, 772-8215. Worship, counselling, library.
- ☐ **Dignity/Winnipeg**, Box 1912, R3C 3R2.
- ☐ **Gay AA New Freedom Group**, Box 2481, or contact through Manitoba Central Office, (204) 233-3508.
- ☐ **Gay AlAnon Group**. Info: Gays for Equality.
- ☐ **Gay Community Centre**, 277 Sherbrooke St. (204) 786-1236. Incorporating Giovanni's Room, a café for lesbians and gay men. Open every day at 5:30 pm, Sun at 1 pm. Fully licensed.
- ☐ **Gay Parents**. c/o Gays for Equality
- ☐ **Gays for Equality**, Box 27, UMSU, U of Manitoba, R3T 2N2. (204) 269-8678. Offices at Community Centre and U of M (Rm 102S, Univ Centre). Counselling, info, rap sessions, public education and law reform. Lesbian counsellors on Tues evenings.
- ☐ **Lesbian Drop-In**, Thurs, 7-10 pm at 730 Alexander Ave. Entertainment & coffee.
- ☐ **Lesbian Line**, (204) 774-0007, Thurs, 7:30-10 pm.
- ☐ **Mutual Friendship Society, Inc**, Box 427, R3C 2H6.

(204) 774-3576. Social and educational programmes. Operates Happenings Social Club, 272 Sherbrook St.

- ☐ **Oscar Wilde Memorial Society**, Box 2221, R3C 3R5. Variety of social, cultural and educational activities.
- ☐ **Project Lambda, Inc**, gay community services, Box 3911, Stn B, R2W 5H9. (204) 942-1983.
- ☐ **Winnipeg Gay Media Collective**, Box 27, UMSU, U of Manitoba, R3T 2N2. (204) 269-8678. Produces "Coming Out," weekly half-hour cable cast (Thurs, 11 pm, Channel 13W).
- ☐ **Winnipeg Gay Youth**, c/o GFE.
- ☐ **University of Winnipeg Gay Students Association**. Info: (204) 269-8678.
- ☐ **Yoursell**, Box 2790, R3C 3R5. For bisexual men and women.

ONTARIO

Provincial

- ☐ **Coalition for Gay Rights in Ontario (CGRO)**, Box 822, Stn A, Toronto M5W 1G3. (416) 533-6824.

Cambridge

- ☐ **Interested in starting a group? Please write Box 1496, N1R 7G7.**

Ear Falls/Red Lake Area

- ☐ **Ear Falls Gays**, Box 487, Ear Falls, P0V 1T0. (807) 222-2185.

Georgetown

- ☐ **Georgetown Gay Friends**, Box 223, L7G 4T1. (416) 877-0228.
- ☐ **Homophiles of Halton Hills (HHH)**, 35 Lynden Circle, L7G 4Y7. (416) 877-5524. Drop-ins every Wed.

Guelph

- ☐ **Guelph Gay Equality**, Box 773, N1H 6L8. Gayline: (519) 836-4550, 24 hrs.

Hamilton

- ☐ **Gay Archives/History Project for Hamilton-Wentworth (GAHP)**. (416) 639-6050. Looking for photos, clippings, correspondence, personal accounts about gay life and liberation in Hamilton, especially pre-1979.
- ☐ **Gay Fathers of Hamilton**. Support, advice. Meets twice a month. Call Gayline for info.
- ☐ **Gayline Hamilton**, info on all groups and activities, peer counselling. (416) 523-7055 Wed-Fri, 7-11 pm.
- ☐ **Gay Women's Collective**. Call Gayline for info. Meets 2nd Mon of every month.
- ☐ **Hamilton United Gay Societies (HUGS)**, a meeting of men and women, young and old, with discussions and speakers. Meets on alternate Weds, Gay Community Centre, Suite 207, 41 King William St, 7:30 pm. Call Gayline for further info.
- ☐ **Address for all Hamilton groups listed above: Box 44, Stn B, L8L 7T5.**
- ☐ **Metropolitan Community Church**, Box 344, Stn A, L8N 3C8. Service every Sun, 2:30 pm, 2nd floor sanctuary, First Place, 350 King St E.

Kingston

- ☐ **Queen's Homophile Association**, 51 Queen's Crescent, Queen's University, K7L 2S7. (613) 547-2836, Mon-Fri, 7-9 pm. Drop-in Thurs nights, monthly dances.

Kitchener/Waterloo

- ☐ **Gay Liberation of Waterloo (GLOW)**, c/o Federation of Students, U of Waterloo, Waterloo N2L 3G1. (519) 884-GLOW. Coffeehouse every Wed at 8:30 pm, Campus Ctr, rm 110.
- ☐ **Gay News and Views**, radio programme, Tues, 6-8 pm, CKMS-M, 94.5 MHz, 105.7 MHz on Grand River Cable. 200 University Ave W. (519) 886-CKMS.
- ☐ **Gays of Wilfrid Laurier University**, c/o GLOW.
- ☐ **1/2 & 1/2 Club**, 223 1/2 King St (enter from Halls Lane). (519) 742-9987. Private member disco club, licensed. Thurs-Sat, 8 pm-3 am.
- ☐ **International Women's Day Committee**, Box 1491, Stn C, Kitchener, N2G 4P2.
- ☐ **Kitchener-Waterloo Gay Media Collective**, Box 2741, Stn B, Kitchener, N2H 6N3. (519) 579-3325.
- ☐ **Leaping Lesbians**, radio programme, Thurs, 6 to 8 pm, CKMS-FM, 94.5 MHz, 105.7 MHz cable. Write c/o LOOK.
- ☐ **Lesbian Organization of Kitchener (LOOK)**, Box 2422, Stn B, Kitchener N2H 6M3. (519) 744-4863. Womyns colleehouse first Thurs of month at 85 Highland Rd W, Kitchener.

London

- ☐ **Gay Youth London**, c/o HALO. Meets Thurs at 7 pm, 2nd floor, 649 Colborne St. (519) 433-3762.
- ☐ **Gayline**, (519) 679-6423. Info 24 hrs/day. Peer counselling Mon and Thurs, 7-10 pm.
- ☐ **Homophile Association of London, Ontario (HALO)**, 649 Colborne St, N6A 3Z2. (519) 433-3762. Coffee House: Sun and Mon, 7-10 pm. Disco/Bar: Fri and Sat, 9 pm -1:30 am.
- ☐ **Metropolitan Community Church**, Box 4724, Stn D, N5W 5L7. Services Sun, 7:30 pm at Unitarian Church, 29 Victoria St W, north entrance to Gibbons Park. Info: Worship Coordinator, (519) 433-9939. Rides: (519) 432-9690.

Mississauga/Brampton

- ☐ **GEM: Gay Community Outreach**, Box 62, Brampton L6V 2K7.
- ☐ **Gayline West**, (416) 453-GGCO. Peer counselling.

Niagara Region

- ☐ **Gayline**, (416) 354-3173.
- ☐ **Gay Unty Niagara**, Box 692, Niagara Falls L2E 6V5.
- ☐ **Gay Trails**, for lesbians and gay men who enjoy hiking. Day and overnight trips planned. Visitors welcome. Write Gay Trails, Box 1053, MPO, St Catharines, L2R 7A3, or call (416) 685-6431 before 9 am.

North Bay

- ☐ **Caring Homosexuals Association of North Bay (CHANB)**, Box 649, Callander POH 1H0. (705) 476-3080.

Ottawa

- ☐ **Dignity/Ottawa/Dignité**, Box 2102, Stn D, K1P 5W3.
- ☐ **Gay People at Carleton**, c/o CUSA, Carleton University. For more info, call (613) 238-1717.
- ☐ **Gays of Ottawa/Gals de l'Ottawa**, Box 2919, Stn D, K1P 5W9. GO Centre, 175 Lisgar St: open 7:30-10:30 pm Mon-Thurs. Thurs: lesbian drop-in, 8 pm; Fri: social, 7:30 - 1 am; Sat: women's night, 7:30 pm - 1 am; Sun: AA Live & Let Live group, 8 pm. Gay-

line: (613) 238-1717 Mon-Fri 7:30 -10:30 pm, recording other times. Office: (613) 233-0152.

□ **Gay Youth Ottawa/Hull/Jeunesse Gai(e) d'Ottawa/Hull.** For info call or write Gays of Ottawa. Meeting/drop-in, Wed 8 pm, 175 Lisgar St.

□ **Integrity/Ottawa.** (gay Anglicans and their friends) c/o St George's Anglican Church, 152 Metcalfe St, K2P 1N9 (613) 235-2516, 9-5, Mon-Fri. Meets 2nd and 4th Weds at 7:30 pm, at St George's.

□ **Lesbiennes et gais du campus/Lesbians and Gays on Campus.** c/o SFUO, 85 rue Hastey Street, K1N 6N5.

□ **Live and Let Live Group** for gay alcoholics. Call or write Gays of Ottawa.

□ **Parents of Gays**, Box 9094, K1G 3T8.

Peterborough

□ **Gays of Trent and Peterborough**, 262 Rubidge St, K9J 3P2. (705) 742-6229.

Sudbury

□ **Sudbury Lesbians and Gays (SLAG)**, Box 395, Stn 8, P3E 4P6. (705) 675-5711.

Thunder Bay

□ **Northern Women's Centre**, 316 Bay St, P7B 1S1. (807) 345-7802.

□ **Gays of Thunder Bay (GTB)**, Box 2155, P7B 5E8. (807) 345-8011. Wed and Fri 7:30-9:30 pm. Recording other times. Meets Tues. Dances held monthly.

Toronto

For information on groups in Toronto, check the Community section in *Out In The City*.

Windsor

□ **Gay/Lesbian Information Line**, Box 7002, Sandwich Postal Stn, N9C 3Y6. (519) 973-4951.

□ **Integrity** (gay/lesbian Anglicans), c/o Box 7002, Sandwich Postal Stn, N9C 3Y6. (519) 973-4951.

□ **Lesbian and Gay Students on Campus (LGSC)**, c/o Students' Activities Council, U of Windsor. (519) 973-4951. Rap sessions weekly.

□ **Lesbian/Gay Youth Group**, c/o Box 7002, Sandwich Postal Stn, N9C 3Y6. (519) 973-4951.

QUEBEC

Hull

□ **Association Gai(e) de l'Ouest Québécois (AGOO)**, CP 1215, Succ B, J8X 3X7. (819) 778-1737.

Lennoxville

□ **Gay Students' Alliance**, Box 631, Bishop's University/Champlain Regional College, J1M 1Z7.

Montreal

□ **Alpha Kira Fraternity**, CP 153, Succ Victoria, H3Z 2V5.

□ **Association Communautaire Homosexuelle à l'Université de Montréal (ACHUM)**, Pavillon Lionel-Groulx, 3200 Jean-Brillant, local 1267, H3T 1N8.

□ **Association pour les droits des gais et lesbiennes du Québec (ADGLQ)**, CP 36, Succ C, H2L 4J7. Bureau: 263 est rue Sainte-Catherine, 2e étage. (514) 843-8671.

□ **The Capables**, Box 966, Succ H, H3G 2M9. (514) 486-4404. Support group for bisexual men.

□ **Comité de soutien aux accusés de Truxx**, a/s Librairie L'Androgyn (see below).

□ **Dignity/Montréal**, Newman Centre, 3484 rue Peel, H3A 1W8. (514) 392-6711.

□ **Eglise Communautaire de Montréal, Montreal Community Church**, CP 610, Succ NDG, H4A 3R1. (514) 489-7845.

□ **Fédération canadienne des transsexuels**, 16 rue Viau, Vaudreuil J7V 1A7.

□ **Femmes gais à l'écoute**. (514) 843-5661.

□ **Gay Health Clinic**, Montreal Youth Clinic/Clinique des Jeunes de Montréal, 3465 Peel Street, H3A 1X1. (514) 842-8576. General practice, Mon-Fri, 9-5 pm; open until 8 pm Mon & Fri only. Closed daily 12:30-1:30 pm.

□ **Gay Info**, CP 610, Succ NDG, H4A 3R1. (514) 486-4404, Thurs and Fri, 7-11 pm. Recorded message other times.

□ **Gayline**. (514) 931-5330 (women), 931-8668 (men), 7 days a week, 7-11 pm.

□ **Gay People of McGill**, 3480 rue McTavish, local 411. (514) 392-8912. Meets Thurs at 7:30 in rm 425/26.

□ **Gay Social Services Project**, 5 rue Weredale Pk, Westmount H3Z 1Y5. (514) 937-9581.

□ **Integrity: Gay Anglicans and their friends**, Box 562, Verdun H4G 3E4. (514) 766-9623.

□ **Lambda Youth**, c/o CP 272, Succ VM4, H3P 3C5. Call Gayline or Gay Info for information.

□ **Lesbian and Gay Friends of Concordia**, c/o CUSA, Concordia University, 1455 boul de Maisonneuve ouest, H3G 1M8. (514) 879-8406. Office: room 307, 2070 MacKay, open 1-4 pm weekdays. Meetings Thurs at 4 pm in room H-333-6.

□ **Librairie l'Androgyn**, 3642 boul St Laurent, H2X 2V4 (514) 842-4765.

□ **Ligue Lambda Inc**, CP 701, Succ N, H2X 2N5. Info: (514) 843-5889.

□ **Naches: Montreal's Gay Jewish Group**. (514) 488-0849 or 844-0863.

□ **Parents of Gays**, a/s CP 153, Succ Victoria, H3Z 2V5 (514) 486-4404.

□ **Productions 88**, CP 188, Succ C, H2L 4K1. Television programme *Côte à côte*, Mon 10 pm and Thurs 11 pm, Channel 9. Radio program on CIBL-FM, 104.5 MHz, Wed 7:30 pm and on CINO-FM, 102.3 MHz, Thurs 10 am.

□ **La Rumeur des Berdaches**, radio programme, Mon 20h, CIBL-FM, 104.5. CP 36, Succ C, H2L 4J7. (514) 843-8671 or 526-1489.

□ **Travesties à Montréal**, social support for transvestites, CP 153, Succ Victoria, H3Z 2V5. (514) 486-4404 (Thurs and Fri only).

□ **United Church Gays and Lesbians in Québec/ Les Gais et Lesbiennes de l'Eglise Unie au Québec**, c/o United Theological College, 3521 University St, H3A 2A9 (514) 392-6711.

□ **Vivre Gai(e) Groupe**, for gay alcoholics. St Jean Anglican Church, 110 Ste Catherine St W, H2X 1Z6.

Quebec

□ **Groupe gai de l'Université Laval (GGUL)**, CP 2500, Pavillon Lemieux, Cité universitaire, Ste-Foy, G1K 7P4.

□ **Le Groupe Unigai Inc** CP 152, Succ Haute-Ville G1R 4P3. Social and cultural activities for men and women. (418) 522-2555.

□ **L'Heure Gai**, Pavillon De Koninck, Cité Universitaire, Sainte-Foy. Radio program CKRL-FM, 89.1 MHz, Thurs 7 pm.

□ **Télégai**, (418) 522-2555. Gay info, Mon-Fri, 7-11 pm. Recorded message other times.

Sherbrooke

□ **L'Association pour l'épanouissement de la communauté gais de l'Estrie (ACGE)**, CP 1374, J1H 5L9.

NEW BRUNSWICK

Fredericton

□ **Fredericton Lesbians and Gays (FLAG)**, (506) 457-2156. Meets 2nd Wed of month.

Moncton

□ **Metropolitan Community Church**, c/o Box 2362, Stn A, E1C 8J3.

Western NB

□ **Northern Lambda Nord**, Box 990, Caribou, Maine 04736 USA. Serving Western NB and Northern Maine (Madawaska/Victoria/Carleton, NB; Témiscouata, Quebec; and Aroostook, Maine). (207) 496-0188.

NOVA SCOTIA

Halifax

□ **The Alternate Bookshop**, 1588 Barrington St, 2nd floor. Mailing address: Box 276, Stn M, B3J 2N7. (902) 423-3830. If busy, 422-4545.

□ **Gay Alliance for Equality Inc (GAE)**, Box 3611, Halifax South Postal Stn, B3J 3K6. (902) 429-4294.

□ **Gay Artists Musicians Entertainers Society (GAMES) of Atlantic Canada**, Box 3611, South Stn, B3J 3K6.

□ **Gayline**. (902) 429-6969, Mon-Wed, 7-9 pm, Thurs-Sat, 7-10 pm. Info, referrals and peer counselling. Operated by GAE.

□ **Gay Youth Society of Halifax**. For info, call Gayline or 422-4545 (Mon).

□ **Lesbian Drop-In**, 2nd and 4th Fri of month, 1225 Barrington St. Info: 429-4063. Music and conversation.

□ **Live and Let Live Group**, for gay alcoholics. Phone or write GAE.

□ **Sparrow**, (gay and lesbian Christians and friends), c/o Hope Cottage, 2435 Brunswick St, B3K 2Z4. Meets Sun at 8 pm, 2435 Brunswick St. Coffeehouse every Sun at The Turret, 9 pm -1 am. (902) 429-7968.

□ **The Turret Gay Community Centre**, 1588 Barrington St. (902) 423-6814. Mailing address: Box 3611, Halifax South Postal Stn, B3J 3K6.

NEWFOUNDLAND

Provincial

□ **Gay Association in Newfoundland (GAIN)**, Box 1364, Stn C, St John's, A1C 5N5.

PUBLICATIONS

□ **After Stonewall**, Box 7763, Saskatoon, SK S7K 4R5.

□ **Le Berdache**, CP 36, Succ C, Montréal, PQ H2L 4J7. (514) 843-8671.

□ **The Body Politic**, Box 7289, Stn A, Toronto, ON M5W 1X9. (416) 977-6320.

□ **Ça S'Attrape!!**, a lesbian monthly. 1590 rue Ontario est 1, Montréal, Quebec H2L 1S5.

□ **CHANB Bulletin**, Box 649, Callander, ON P0H 1H0.

□ **FLAGMAG**, Box 1556, Stn A, Fredericton, NB E3B 5G2.

□ **Flagrant**, Box 652, Stn E, Victoria, BC V8W 2P8. Lesbian feminist.

□ **The Gay Gleaner**, Box 1852, Edmonton, AB T5J 2P2.

□ **Gay Information Calgary**, No 317, 223 - 12 Ave, SW, Calgary, AB T2R 0G9.

□ **Gay Niagara News**, Box 692, Niagara Falls, ON L2E 6V5.

□ **Gay Phoenix**, Box 44, Stn B, Hamilton, ON L8L 7T5 (416) 639-6050.

□ **GAZE**, Gay/Lesbian Community Centre, Box 1662, Saskatoon, S7R 3R8.

□ **GEM Journal**, Box 62, Brampton, ON L6V 2K7.

□ **Grassroots**, Box 7508, Saskatchewan, SK S7R 4L4.

□ **GO Info**, Gays of Ottawa/Gais de l'Ottawa, Box 2919, Stn D, Ottawa, ON K1P 5W9.

□ **Guelph Gay Equality Newsletter**, Box 773, Guelph, ON N1H 6L8.

□ **HALO Newsletter**, 649 Colborne Street, London, ON N6A 3Z2.

□ **International Justice Monthly**, c/o RR 4, Harrow, ON N0R 1G0.

□ **Lesbian/Lesbienne**, Box 70, Stn F, Toronto, ON M4Y 2L4.

□ **Making Waves: An Atlantic Quarterly for Lesbians and Gay Men**, Box 8953, Station A, Halifax, NS B3K 5M6.

□ **Network Victoria**, Dept 7, Box 4276, Stn A, Victoria, BC V8X 3X4. (902) 381-2225.

□ **Northern Lambda Nord Communiqué**, Box 990, Caribou, Maine 04736, USA.

□ **The Radical Reviewer** (lesbian/feminist literary tabloid), Box 24953, Stn C, Vancouver, BC, V5T 4E3.

□ **Les Sourcières**, CP 384, 8ER, Succ La Cité, Montreal, PQ H2W 2N9. Lesbian feminist.

□ **Thompson Area Gay Group Newsletter**, Box 3343, Kamloops, BC V2C 6B9.

□ **Thunder Gay**, c/o Box 2155, Thunder Bay, ON.

□ **VGCC News**, Vancouver Gay Community Centre Society, Box 2259, MP0, Vancouver, BC V6B 3W2 (604) 253-1258.

□ **Voices**, (for lesbian feminist/separatists), c/o I Andrews, RR 2, Kenora, ON P9N 3W8.

□ **Wilde Times**, Box 2221, Winnipeg M8, R3C 3R5.

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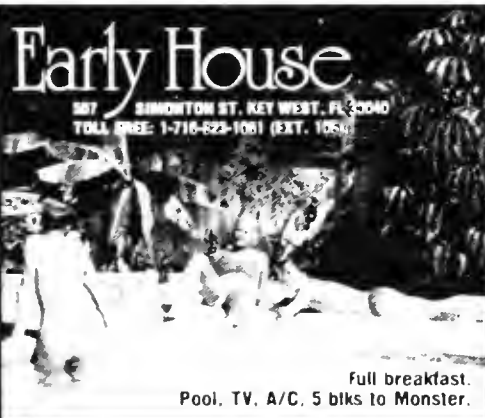
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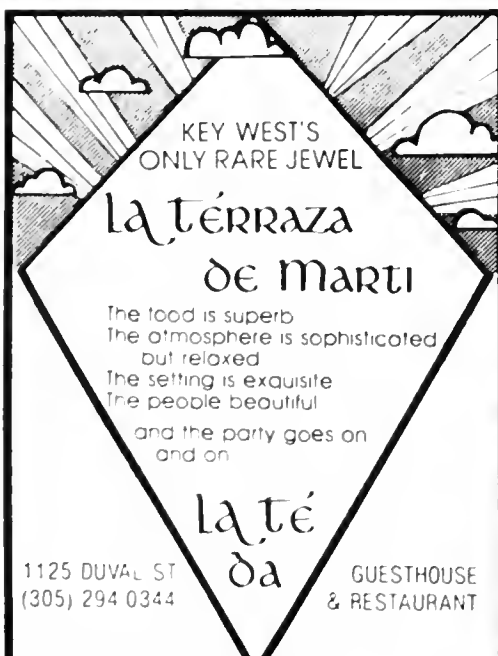
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We hear you shake your head no. But perhaps, unknown even to yourself, you have for years and years secretly been one. What makes a romantic?

Well, if your idea of a good time involves champagne, roses and old Frank Sinatra records, or if you cry a lot while reading Icelandic or Old Norse rune poems, or even if you don't, chances are that you probably are a romantic. You need not feel ashamed — many well-known and otherwise respectable people have been romantics, including Albert Einstein, Anita Ekberg and Bobby Darin, to name but a few of the countless hundreds of ordinary people who have suffered the miseries and tragic heartbreak of this dread affliction. To determine whether you are a romantic, we have developed *The Body Politic Romance Quiz*. This is a scientifically engineered series of questions carefully selected by two international experts, Dr Doris Fischfingers of the Pepsi Institute, Wasaga Beach, and Anton "Butch" Hoover, Brigham Young Research Fellow at Trinity College, University of Toronto. After weeks of intense research and consultation with their teams of workers, who traveled across the continent, and via satellite from Europe, Asia and the rest of the globe, Drs Fischfingers and Hoover compiled this quiz. Read each question and carefully select the answer that best reflects you. To receive a detailed personal analysis of your Romance Rating, mail your answer sheet with \$37 (to cover postage and handling) and a 2500-word essay entitled *Why I Want to be Grace Kelly* to: The Body Politic Quizmaster, Box 7289, Stn A, Toronto, ON M5W 1X9.

YOUR ROMANTIC IDEAL

All your life you have dreamed of someone beautiful and strong (and rich) who would make you happy forever and give you a vacuum cleaner and a rocking chair. You decide to settle for:

- a) a gay dentist from Moosonee with a pregnant Schnauser bitch.
- b) an out-of-work dancer from Kamloops.
- c) a lifetime filled with tears and misery.
- d) someone who looks like Groucho Marx, but who owns a car.

THE FIRST TIME

There is no time like the first time. You are finally both back at your place, excited and a little nervous. Soon lights are low and clothes are on the floor. To your horror you realize that:

- a) your loved one votes Tory.
- b) you're completely out of Cinzano.



- c) your friend thinks it might be more fun to watch a late night rerun of *Make Mine Mink* with Doris Day.
- d) your friend claims not to love you for your mind, just for your private parts.

**WE HEAR
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TIFICALLY DESIGNED
TEST CAN TELL YOU!!**

YOUR MOST ROMANTIC ENCOUNTER

Most romantics fondly cherish one particular romantic interlude. Yours was:

- a) a sudden violent assault behind some bushes at Canadian Forces Base Camp Borden.
- b) a brief intimate encounter in the comfort station of a large intercity bus terminal.
- c) October 17, 1954.
- d) a stolen moment of bliss in a linen closet at Buckingham Palace.

DATING

Memories of that First Date are often the sweetest, stirring up fond remembrances of times past — sentiments exchanged, vows made. The scene of your most memorable date was:

- a) the parking lot of the Fire and Flame Burger Pit.
- b) the local YMCA's annual Jog-along for Fun, Fitness and Health.
- c) thrown into complete uproar when your date passed out drunk face-first into the chip dip.
- d) a quiet church outing to a nude beach.

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LIVING TOGETHER

Always a time of adjustment, there should also be a time for romance. Upon moving in together, you discover that:

- a) you had more fun when it was just you and the cat.
- b) your Beloved has mistaken for a load of old rubbish your entire collection of Patti Page records and thrown them out on garbage day.
- c) there really is something to be said for the concept of solitary confinement.
- d) your Beloved thinks Kaposi's sarcoma is a kind of Mexican bean dish made with tofu and lentils.

CANDLE-LIT DINNERS FOR TWO

You've heard that candlelight is most romantic. You have slaved all day over a hot stove to put together a wonderful meal for Someone Special, and now dinner — along with properly chilled wine, appropriately arranged flowers and some exquisite candles — is on the table. As you sit down:

- a) your Special Someone bumps the bot-

**A SPECIAL QUIZ:
R U
ROMANTIC?**

tle of brandy into one of your candles, transforming your pleasant dinner for two into a raging inferno.

- b) your friend suggests you get rid of the candles and take your dinner into the living room so you can both watch *Mod Squad* on TV.
- c) your friend asks why it's so goddam dim that nobody can see a fucking thing and why doesn't somebody turn the fucking lights on?
- d) your guest suddenly complains of intense nausea and retires to the bathroom to vomit.

ROMANTIC GIFTS

Your idea of a romantic gift to a loved one is:

- a) an attractively boxed set of the collected works of the Brontë sisters.
- b) something rude made entirely of chocolate.
- c) something rude made entirely of high-quality plastic.
- d) a pack of Scotch mints.

THAT SPECIAL SONG

People in love often share a special song — a melody filled with gentle souvenirs and faded memories of happy days spent together. Your Special Song is:

- a) the love theme from the film *The Blood Beast Horror*.
- b) "Psycho Killer" by the Talking Heads.
- c) any Broadway show tune by Wayne Newton.
- d) anything by anybody so long as it's disco.

DISCORD

Your loved one announces that there is Another. You react by:

- a) heaving yourself out the nearest window and hurtling to a quick and painful death.
- b) being sensible about it all,

- and deciding to give up sex forever.
- c) throwing a dinner party for the three of you, which features the complete destruction of all the good glasses and the oozing down the dining room wall of a platterful of fettucine alla carbonara.
- d) secretly plotting to send a letter bomb to your rival, disguised as a subscription to *People* magazine.

BREAKING UP

Your Beloved has announced that It's All Over Between You Forever. You immediately:

- a) hit the bottle and become an alcoholic.
- b) hit your Beloved, risking assault charges and a possibly expensive personal lawsuit.
- c) collapse in a sobbing heap and beg for mercy.
- d) breathe a sigh of relief and pawn the toaster-oven to buy a pair of leather pants.



WHO'S SORRY NOW?

You have placed a classified ad in a national magazine for gay liberation, requesting correspondence with like-minded romantics keen on moonlit strolls and lakeside picnics. In reply you receive:

- a) an outraged letter of abuse from Herbert W Armstrong and a free gift subscription to *The Plain Truth* magazine.
- b) photographs of naked men wearing dog-collars, cock-rings and tit-clamps.
- c) a coupon worth ten cents off your next purchase of dishwashing liquid.
- d) an invitation from a band of druids to their midnight winter solstice blood sacrifice in honour of the sacred gods of the oak.

Scoring Your Romance Rating:
To see how you rate as a romantic, just calculate 7 points for each "a" answer, 4 points for each "b" answer, and 2 points for each "c" answer. You get no points at all for any "d" answers. Then total your score!
0-10 points: You are not romantic. You are a lump of coal.
11-34 points: Romantically speaking, you rate somewhere between a tree frog and Catherine Deneuve.
35-59 points: You are not romantic, just constantly in heat.
60-82 points: Congratulations! You not only want to be Grace Kelly, you are Grace Kelly.

Thank you for taking the time to complete this quiz. We hope it turns you into a lovelier, more useful and popular person. Remember to mail in your answers, along with a certified cheque or money-order, plus your 2500-word essay entitled *Necking and Petting: Avoiding the Pitfalls, Avoiding the Heartaches*. The most amusing or embarrassing entries may be published in a future issue of this magazine or *The Police Gazette*.

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